

The Baptist Record

"THY KINGDOM COME"

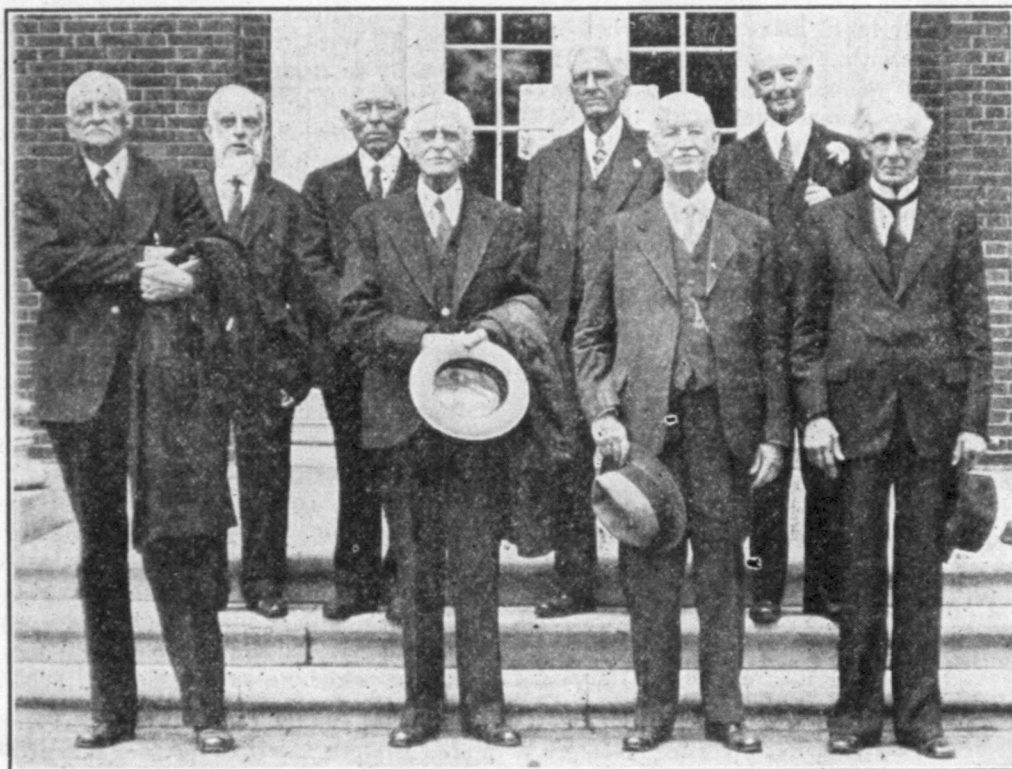
OLD SERIES
VOLUME LVII

JACKSON, MISS., May, 16, 1935.

NEW SERIES
VOLUME XXXVII. No. 20

Mississippi Baptist Training Convention, Clinton, May 29-June 1

SEMINARY CLASS OF 1885 HOLDS RE-UNION



Left to right: Dr. J. H. Boldridge, the Rev. J. W. Arnold, Dr. H. R. McLendon, Dr. W. T. Lowrey, Dr. Edwin M. Poteat, Sr., Dr. John R. Sampey, Dr. Carter Helm Jones, and Dr. D. W. Herring.

SOUTHERN SEMINARY CLOSSES SEVENTY-SIXTH SESSION

By Don Norman

The Southern Baptist Theological Seminary's seventy-sixth session came to a close with the delivery of diplomas to seventy-four graduates April 30. Eleven men from Mississippi received degrees. They are as follows: Ph.D. (Doctor in Philosophy), O. A. Eure; Th.M. (Master in Theology), Jack Bridges, H. L. Eddleman, G. H. Gay, R. E. Lee, M. D. Morton, J. L. Sullivan, W. O. Vaught, Jr.; Th.B. (Bachelor in Theology), E. M. Carpenter, C. M. Day, B. D. Hardin.

The Seminary's three-day commencement program was unusual this year in two respects. First, the Class of 1885 held its Golden Jubilee Reunion in connection with the exercises. Second, President John R. Sampey celebrated the completion of his fiftieth year as a teacher in the Seminary.

In his capacity as president of the school, Dr. Sampey acted as host to his comrades in the Class of '85. Eight of the nine living members of the group were present. During the three-day visit to their Alma Mater, they stayed in Mullins Hall, and there re-lived experiences of half a century and more ago when they were students together in the Seminary's old rented quarters in downtown Louisville.

Of the original fourteen members in the class, only one of those living could not be present for the reunion. He is Dr. R. T. Bryan, missionary to China, who has served there since his gradua-

tion from the Seminary in 1885. His next furlough does not come until 1937, so his fellow-classmates of fifty years ago sent him a letter of greeting, signed by each man.

Five of the eight who came back to Louisville for the reunion were on the commencement program. Exercises were formally opened on Sunday night, April 28, at the Crescent Hill Baptist Church, when Dr. Carter Helm Jones preached the baccalaureate sermon. During the fifty years since his graduation from the Seminary, Dr. Jones has held several important pastorates in the South and the East. He is now pastor of the First Baptist Church, Murfreesboro, Tenn. On Monday morning another member of the class, Dr. Edwin M. Poteat, Sr., delivered the missionary address. Dr. Poteat has held, throughout his career, places of educational leadership in Baptist life. He is now Professor of Christianity in Furman University, Greenville, S. C.

Tuesday morning Dr. John Henry Boldridge, Graniteville, S. C., and Dr. W. T. Lowrey, Clinton, Miss., spoke in Norton Hall on themes relating to the personnel of the class of 1885. Dr. Boldridge's address concerned itself with the members who are still living and gave many interesting side-lights, humorous and otherwise, on members of the class. For many years an active pastor in South Carolina, Dr. Boldridge is now retired, though not "on the shelf" by any means. Dr. Lowrey's address was one of high tribute to the five comrades who have gone on to their reward. Dr. Lowrey commands the esteem of all who know him for his years of valuable service

as president of Blue Mountain College and Mississippi College.

The three remaining members of the class participated in the celebration just as wholeheartedly as did their comrades on the program. Dr. D. W. Herring, who like Dr. Bryan went to China as a missionary in 1885 and spent more than forty years there, has been in this country several years now. Dr. H. R. McLendon, Louisville, has devoted his life to the interests of education in the Kentucky mountains. The Rev. J. W. Arnold, Nashville, Tenn., spent a large part of his life as a pastor in Kentucky.

Deceased members of the class are: Dr. E. Y. Mullins, late president of the Seminary; Dr. J. T. Dickinson, whose two great pastorates were the North Orange Church, Orange, N. J., and the Second Baptist Church, Rochester, N. Y.; Rev. J. R. Moffett, who was pastor in Danville, Va., until assassinated by a saloon-keeper; Rev. J. E. Norvell, pastor of churches in Missouri until his death in 1931; and Rev. R. T. Yates, who served as pastor of churches in Arkansas and Texas.

Closing exercises on the commencement program, held Tuesday night, April 30, in the Crescent Hill Baptist Church, were well attended. The student addresses given each year by two members of the graduating Th.M. class, were delivered this year by Herschel H. Hobbs, Alabama, and Millard J. Borquist, Kansas. President Sampey's address to the graduates emphasized a fundamental philosophy of life: "Never become satisfied with your present achievements. You can't go forward on your past history. There's work to be done, and it takes men and women impelled by a 'divine dissatisfaction' to do it!"

A gratifyingly large number of this year's graduates have gone out to definite fields of service. Those who anticipate returning have made plans for a fruitful summer.

It seems now that many Georgia Baptists may be kept from attending the Southern Baptist Convention by the fact that the vote on prohibition comes on the 15th, the day the Convention meets.

Dr. W. D. Potter, a physician who for many years has made his home in Clinton passed away last Saturday night and his body was laid to rest in the family plot in the Clinton Cemetery. A great throng of people attended, including the largest number of negroes we ever saw at a white person's funeral. Dr. Potter's father was a Baptist minister of Pontotoc County. He united early with the church and was a member of the Clinton church at the time of his going away. He married Miss Sarah Lowrey, daughter of Gen. M. P. Lowrey of Blue Mountain, who with three daughters and a son survive him. Many knew him in former years as Mississippi College and Hillman College physician. He was a good friend to the editor and his family, and to many who will greatly miss his efficient services. His was the "gift of healing," and his life was one of unselfish ministry.

Sparks and Splinters

More than 600 copies of Dr. Dodd's book, "Girdling the Globe for God," have been sold before it is off the press.

A campaign is on in Shreveport to erect a new residence hall for boarding students in Dodd College, to accommodate 100.

Pastor J. W. Dickens, for several years in Mississippi, has recently resigned the care of Metairie Church in New Orleans, effective June 1.

Pastor W. F. West of Roxboro, N. C., baptized 58 and welcomed ten by letter in a meeting in which he preached and the music was directed by Roger M. Hickman of Petersburg, Tenn.

Brother P. E. Cullom who has done good service as pastor at Navilla church in Pike County has become a chaplain in the Reserve Corps and is stationed at Vicksburg.

Rev. L. T. Aultman is in his fifth year as pastor at Pilot Point, Texas, Calvary Church, and is highly esteemed. He has been asked to preach the high school commencement sermon May 26.

From Washington the postoffice officials have declared the dime chain letter violates the laws against lotteries and against postal frauds and arrests have already been made. Take 'em to the chain gang!

J. L. Kraft, head of the Kraft-Phoenix Cheese Co., says that outside the liquor business, the head of every business in this country which is the largest of its kind, is an active Christian layman.

Dr. D. M. Gardner of First Church, St. Petersburg, Fla., writes us that Layman P. I. Lipsey, Jr., supplied his pulpit Sunday while the pastor was attending the Southern Baptist Convention in Memphis.

Dr. Paschal in the Biblical Recorder expresses the opinion that if the duties of the President of the Southern Baptist Convention had been confined to the original purpose, there would have been no desire to limit the term of office.

Dr. J. E. Gwatkin of the Baptist Bible Institute in New Orleans recently underwent a serious operation at the Baptist Hospital in that city. A number of students volunteered for blood transfusion. At last report he was doing well.

Students at the Baptist Bible Institute did mission work in 57 mission stations during the session just closing. There were 1,063 professions of conversion; 6,496 people dealt with personally; and 23,824 people in attendance on the various meetings. Sermons and addresses, 3,450.

A man has been arrested in Hot Springs for working a plan to solicit business for lawyers in that city by advertising the 90-day divorce law and bringing them big business of that sort. Why not? Isn't that exactly what the law is for? Why arrest a man for promoting the very thing the law was intended to accomplish?

Dr. M. E. Dodd has announced that he will not permit his name to be placed before the Southern Baptist Convention for re-election as president. We were under the impression that Dr. Dodd had been three times elected to the office, but Dr. E. D. Solomon says that while he has served three times, the first time it was as vice-president in the absence of President Fred Brown.

A federal judge in New Orleans a few days ago sentenced a number of men to the penitentiary for bootlegging. Remember that liquor is freely licensed in Louisiana by the federal government and by the state. And yet the bootlegging goes on. It was a little queer to read in the daily paper reporting the action of the court that the sentence was said by the judge not to punish people for violating the law, but to protect those who were licensed to sell liquor. We are doing our best not to "show contempt for the courts."

Pastor George Ragland of Lexington, Ky., recently preached to his people a sermon of "Happy Mourners," text, Blessed are they that mourn.

Dr. M. M. Nelson, president of Mississippi College, will make the baccalaureate address at the commencement of Judson College in Alabama.

Dr. H. P. Hurt of Memphis says that in 1903 there were only two self-sustaining Baptist churches in that city. Now there must be nearly 20. In 1903 there were not more than 3,000 white Baptists in the county. Now there are approximately 25,000.

Catholics are still threatening President Roosevelt for not interfering in Mexico to protect the Catholic church. It is hardly to be supposed that they expect him to do anything about the situation in Mexico, but this is agitated to get as many favors out of him for the Catholic church in other matters as possible. And it works.

Our Field Workers meeting at the Claridge Hotel, Memphis, will give two hours Tuesday morning, May 14, 9:40 to 11:40 to a consideration of our new Training Course for Sunday School Workers. The plan is to have a somewhat informal discussion with five minute papers by our State Sunday School Secretaries bringing reports from the various states.—P. E. Burroughs.

We had a fine day Sunday at Calvary Church 10 miles south of Richton in Perry County. Large crowds. Five accessions to the membership. Preached at Calvary Saturday night. Went to Good Hope, four miles north of Richton. Preached. Reorganized the church which has been dead for over three years. Organized a good Sunday school. The church was organized with sixteen members. Went back to Calvary Sunday night. Do not fail to whisper a prayer for the work.—Luther K. Turner.

Indianola church, D. L. Sturgis pastor, has had its annual B. Y. P. U. training school. There was an enrollment of 125 in the course. The Rev. E. H. Westmoreland of Leland and the Rev. J. B. Flowers of Moorhead were teachers. Dr. George W. Leavell, returned missionary; the Rev. A. F. Crittendon, enlistment secretary of the Baptist State Convention, and the Rev. A. L. Goodrich of the Baptist Record were speakers.

Highland, Meridian: Sunday, May 5, marked the beginning of our fourth year with the Highland Church. We were very happy in the day, with 279 in Sunday school and 3 additions to the church. Recent events in the church life include a most excellent B. T. U. Training School; a splendid Sunday School Training Class, with Dr. W. A. Roper teaching the book "Some Learning Processes"; and visits of Miss Pearl Caldwell and Mrs. O. C. Miller. We are very happy in the work here, and very grateful for the privilege of serving so responsive a people.—J. H. Street.

The following items appeared in the Tupelo paper: Calvary Baptist Church with 167 members was officially organized Wednesday night in a service at 7:30 in the main auditorium of the high school. Following a short devotional conducted by the Rev. John Allen Moore an election of officers was held with M. E. Leake as temporary moderator. Dr. W. R. Hunt was named church clerk, P. S. Weaver church treasurer, Medford Leake superintendent of Sunday schools, and C. P. Mattox assistant superintendent. The eight deacons named are W. E. Ballard, J. N. Berry, W. H. Berry, W. R. Hunt, M. E. Leake, C. P. Mattox, A. J. Stacy, and P. S. Weaver. Prayer meeting attendance Wednesday night numbered 103. The Sunday school was organized with a charter enrollment of 106 members. Miss Emma Edmonds' class headed the list in numbers with 40 enrolled. The Rev. H. G. West will teach the men's Sunday school class Sunday morning, May 12, and preach at the eleven o'clock church service. The Rev. Kirkland of the New Albany Baptist Church will preach Sunday evening. Paul Ballard will lead the singing for both Sunday school and church services. On Sunday, May 19, Dr. D. I. Purser, former pastor and present minister of Charleston, S. C., will fill the Calvary Church pulpit.

Blue Mountain, Miss., May 11—With the largest spring term registration in the history of the college, Blue Mountain College opened its spring term this year with 184 per cent more students than were enrolled last spring, according to a statement made yesterday by Dean George T. Buckley. Announcement was also made that there is an increase of 100 per cent more room reservations for next session than on the same date last year.—J. C., Secy.

According to Rev. N. S. Jackson, the sheriff of Walthall County reports a 75% decrease in arrests for drunkenness since the county voted beer out. This can mean only one of two things that "beer" is intoxicating, or that the beer joints are simply screens behind which hard liquors are being sold. We know the latter is true in many cases, for the beer joints in many cases have federal license to sell liquor. Your Uncle Samuel is the biggest support to bootleggers that has ever been in this country.

Receipts of the Executive Committee of the Southern Baptist Convention in April for all Southwide objects were \$153,857.63. Of this \$49,281.24 went to the Cooperative Program; \$81,049.64 to designated objects in the program, and \$23,526.75 to the Hundred Thousand Club to pay on Southwide debts. Mississippi sent in \$7,812.05; of which \$2,125.41 went to the Cooperative Program, \$3,613.72 to designated objects, and \$1,983.92 to the Hundred Thousand Club. The total amount given through the Executive Committee from January 1 to May 1 was \$549,083.79.

Dr. Hamilton of the Baptist Bible Institute writes that the enrollment for next year is good and we have many applications upon which action has not yet been taken. Today we are cancelling \$3,000.00 more of our bonded indebtedness with the money sent us by the Hundred Thousand Club. This makes \$40,000.00 reduction in our bonded obligation since the institution of the Hundred Thousand Club movement. Our total indebtedness seven years ago was \$353,000.00 and it is now, including the second mortgage which is in liquidation, \$233,900.00.

Dr. V. E. Silverstein, mayor of Tylertown, is quoted as follows: "Voting beer out of our county has eliminated drinking and drunkenness, except a few confirmed drunkards. We no longer have drunkenness, Saturdays, on the streets of our town, which prevailed during the time beer was sold. The places where beer was sold had become practically saloons, where the immoral and the criminally inclined gathered. These places had become a detriment to adjoining business houses. Voting beer out has almost eliminated drinking among young people by removing from them the temptation to drink. Altogether, voting beer out has been of inestimable benefit to the people of our town and county."

Dr. C. C. Dobbs, head of the Department of Sciences in Delta State Teachers College, sends us for preservation in the Baptist Historic Collection a copy of the minutes of Louisville Association for the year 1864. There are only eight pages of the minutes, but they are complete, beginning on Saturday, October 8, and closing on Monday. The meeting was with Bear Creek church in Attalla County. Elders J. Micou and W. M. Farrar were moderator and clerk. Elder D. H. Dobbs preached the sermon; text Ps. 137:5-6, "If I forget thee etc." Visitors were present from Kosciusko Association. Beside those names above we find J. L. Pettigrew, Fancher, Hendricks, Poteet, Head, etc. Several collections were taken, among them an offering for mission work in the Confederate Army, the war being then in progress. The offerings were surprisingly good. W. M. Farrar was missionary in the "Southwestern Army." There is an obituary tribute to Elder Silas Dobbs who had died during the preceding year, who had been in the organization of the Association 26 years before, several times moderator; born about 1791. Documents like this are of great historic value and should be carefully preserved.



CHARLES

Sh

In Brazil who is m gives me this challenge twenty years has written 35 cents—manuscript book of from the one of the I would will be ca land."

Dr. Ch Foreign general every Sou These ses

Dr. Dr. and been com during th in the O April 23. May 7, a Southern will bring major m night, Th

Dr. Dr. and Central North C before re of confer

Mis At 7:3 Thursday Mission I fast at t thern Bap tion.

Foreign At 10: 15, in Ro be a ver Mission present.

For Dr. R. Mission North C interesting grams th week in

Dr. E quest for paper": ture for library f if you c old books books, b religious "If you



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

Sharing With Neighbor America

In Brazil there is a proverb that says: "He who is my friend tells me what he knows and gives me what he has." Upon the significance of this challenge, Dr. W. C. Taylor, who has given twenty years of missionary service to Brazil, has written "Sharing with Neighbor America"—35 cents—ready by May 15. After reading this manuscript Dr. George W. Truett said: "This book of five chapters is intensely interesting from the first chapter to the last. . . . It will be one of the most valuable of all our study books. I would voice the very earnest hope that it will be carefully studied in classes all over the land."

Dr. Maddry In Shanghai

Dr. Charles E. Maddry, Executive Secretary Foreign Mission Board, spent last week in a general conference with representatives from every Southern Baptist mission in all of China. These sessions were held in Shanghai.

Dr. Weatherspoon Sails For Home

Dr. and Mrs. J. B. Weatherspoon, who have been companions with Dr. and Mrs. Maddry during their visit to Southern Baptist missions in the Orient, sailed from Shanghai, China, on April 23. They expect to arrive in California on May 7, and come directly to Memphis to the Southern Baptist Convention. Dr. Weatherspoon will bring the Convention sermon, and also the major mission message on Foreign Mission night, Thursday, May 16.

Dr. Maddry Leaves For The Interior

Dr. and Mrs. Charles E. Maddry will leave Central China this week for the Interior and North China. They will also visit Manchuria before returning to Japan for two more weeks of conference with the missionaries of Nippon.

Missionaries' Breakfast At Memphis

At 7:30 o'clock on the morning of May 16, Thursday, all foreign missionaries and Foreign Mission Board members, are invited to a breakfast at the Claridge Hotel, honoring the Southern Baptist missionaries present at the Convention.

Foreign Mission Board Meeting In Memphis

At 10:00 o'clock on Wednesday morning, May 15, in Room 200 of the Peabody Hotel, there will be a very important meeting of the Foreign Mission Board. Every member is urged to be present.

Foreign Mission Week August 11-18

Dr. R. S. Jones, program chairman of Foreign Mission Week, August 11-18, at Ridgecrest, North Carolina, is promising one of the most interesting, informational and inspirational programs that has ever been scheduled for this week in the mountains.

Arad Needs English Books

Dr. Everett Gill approves the following request for "the editor of our best Rumanian paper": "We have a very great need of literature for information. So we wish to make a library for our paper and would be very glad if you could help us to procure some English old books for our library, commentaries, sermon books, biographical books and all the kind of religious books."

"If you will help us in this thing, you will do

one of the greatest works for our paper and for Baptist work in Rumania. Best of wishes, I am—yours sincerely, I. Cocut."—Ioan Cocut, the editor of Farul Crestin Str., Fabricii 18, Arad, Rumania.

NOTE: Send these books by mail in small packages of two or three and wrap so as to leave at least an inch opening down one end of the package, thus revealing the ends of the books. These two details save duty and extra expense to Mr. Cocut.

Figures of Victory

The Foreign Mission Board finds joy in announcing that the debt on the Board today is only \$590,500.00. A year ago it was \$1,034,500.00. "Thine, O Lord, is the victory!"

Gratitude Unbounded

The Foreign Mission Board cannot find words sufficient to express its profound gratitude to the women of the South for their service of prayer and gifts resulting from their Lottie Moon Memorial week at Christmas time. With a goal of \$150,000.00 the Woman's Missionary Union of the South has gone over and above by more than \$63,000.00. The total receipts to date from these love gifts are \$213,628.35.

Welcome To Missionaries

The Foreign Mission Board welcomes every missionary who is at home to the Southern Baptist Convention, at Memphis, Tennessee, May 15-18. Miss Elsie Clor from Jerusalem, Miss Earle Hester from Rumania, Miss Mary Alexander from China and Dr. J. C. Anders from Africa, will arrive in the States just in time to get to the Convention. Welcome to these—and all!

Dr. Lake Will Arrive In Early Summer

At the meeting of the Foreign Mission Board on April 11, permission was granted to Dr. John Lake and family of South China, to return home in the early summer. Dr. Lake expects to begin immediately to raise an endowment for the leper work on Tai Kam Island.

Veteran Missionary Critically Ill

Friends everywhere will want to send greetings and love to Dr. E. N. Walne, who has given 43 years of loving and devoted service to Japan. Soon after returning home for a season of rest, he was stricken critically ill. He is with his wife and daughter at 1717 Oxford Street, Berkley, California.

The Spirit of Power

Following the Southern Baptist Convention, the reports from all the foreign fields will be ready in a separate little book entitled, "The Spirit of Power." These may be secured free from the Foreign Mission Board, Richmond, Va. Pastors, laymen and every teacher of missions will find these pages most profitable and useful.

Financial Features For April

During the month of April, largely through continued receipts from the Hundred Thousand Club and from the Bryant Plan, the debt of the Foreign Mission Board was further reduced by the sum of \$15,000.00. As of May 1, therefore, the debt stood at \$590,500.00, with prospects of further material reduction before the opening of the Southern Baptist Convention.

It is always gratifying to be remembered in a substantial way in the wills of our friends

after they have passed on to their heavenly reward, and there have been a number of bequests in recent months to the Foreign Mission Board. During April we were advised of several such bequests that are yet to be received, all of which will be of great assistance in enabling us to tide over the usually lean summer months.

We are greatly heartened by the renewed interest in missions as revealed by the response on the part of all of the States in our Southern Baptist Convention through their cooperative program contributions, and likewise by the wide distribution of designated gifts being received. In that connection special mention should be made of the liberal amounts that have come in as the result of Missionary Day in the Sunday schools.

The outcome of the final round-up for April is awaited with keenest interest and concern, and we are hoping the returns this year will overtop those for April of last year, which were not quite up to previous years. A great ingathering of funds at this time will go far toward insuring the safe passage of our Board through the uncertain and anxious months that usually follow the Convention in May.—E. P. Buxton, Treasurer, Foreign Mission Board.

A New Moving Picture Projector

The Foreign Mission Board is deeply grateful to the Baptist women of Richmond, Virginia, for a new Eastman Kodascope, Model L-50, that has just been received for the Missionary Education Department. To Mrs. J. B. Yeamans of Grove Avenue Baptist Church, the Board is indebted for taking the initiative of leading these women to accomplish this venture.

Modern education is placing first emphasis upon visualization. Of even more importance is visualization in missionary education. Every one cannot actually visit the foreign mission fields, but through moving pictures of Southern Baptist mission work around the world, any one and every one may see for themselves the needs. This fact makes the Board very enthusiastic and grateful for this gift.

Field representatives and those who work for the Board will use this projector throughout the Southern Baptist Convention territory as they go here and yonder presenting foreign missions.

The Missionary Education Department is already assembling a library of reels from all the fields. This machine will be in constant use at the Southern Baptist Convention in Memphis, Tennessee, May 14-18.

A MANUEL TO US

Our school work continued to be a marvel to us and to all those who know of its real progress. There were four graduates this year and four to receive certificates. We are looking forward to even a more successful year in thirty-five. Our enrollment will be only a bit more than three hundred this year, but in our judgment we have had our best year of school work up to this time.

The plans for refinancing our school on a twenty year basis will doubtless be completed this next week. God has blessed us so marvelously these last ten years that we fear not the next twenty. Every step will be a step of faith. Please join us in prayer that out of these sacrificial years may come abounding blessing for His cause in all the world. "If thy presence go not with us, carry us not up hence."—Harley Smith, American Baptist College, Porto Alegre, Brazil.

Editorials

MOSES SEES THE INVISIBLE

In the eleventh chapter of Hebrews we are not told that Moses actually saw the "Invisible," but we are told that he endured "as seeing Him who is invisible." These are not the same, but they are equivalent in value and effect. That is to say Moses did not see God, but he had such a realizing sense of the actuality of God that it was as if he had seen Him. The impression on his mind and the effect in his conduct were the same as if he had seen Him. This will help us to reconcile a statement in the Old Testament that Moses and Aaron and Nadab and Abihu and seventy of the elders of Israel saw God and ate before Him, and another statement in the New Testament that no man hath seen God at any time, the only begotten Son he hath declared Him. The revelation that God made of Himself to Moses was so clear and unmistakable as to have the effect on him of having actually seen Him with his eyes. Spiritual realities are as clearly discerned as if apprehended by the physical senses.

But this revelation of God is like His righteousness, "from faith unto faith." Faith is the condition of knowing God and becomes the consequence of knowing Him. That is the revelation of God to us is by means of faith in Him and this revelation strengthens our faith, which in turn brings fuller knowledge, which again increases our faith and so on and on. We must like Moses and all the rest of them begin our dealings with God by the exercise of faith in His word; we must believe that He is, and that He is a rewarder of them that seek Him. This faith must express itself in decisions and actions.

But back to Moses, as he is described to us in the eleventh chapter of Hebrews. Where did his faith begin? We are told that he learned it from his parents. "By faith Moses, when he was born, was hid three months by his parents." Faith is not inherited, but it is contagious. It is produced in an atmosphere of faith. The testimony of somebody who had a vital faith produced faith in him and in us. Every particle of steel when attached to a magnet itself becomes magnetic. Everybody who has personal dealings with the Lord, becomes a witness for God. Paul said to the Romans (1:12) "that I with you may be comforted in you, each of us by the others faith, both yours and mine."

The mother and father of Moses believed in God. Their faith took hold upon Him in such a way as to determine their conduct. That is the sort of faith which produces faith. They believed in the providence of God; they were more afraid to disobey Him than they were to disobey the king. They dared to disobey Pharaoh by keeping the baby hid for three months. They would take their chance on trusting God. They dared venture on Him. Moses was alive because of his parent's faith in God. He knew he owed his life to their faith and he could never get away from it. Anybody who grows up in a household of genuine faith has a goodly heritage.

This personal faith of Moses came to fruition at the right time. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the pleasures of sin for a season." Faith must come to be a personal matter. We cannot live on the faith of others. It must and will force us to our own decisions. It is not genuine, workable, profitable, producing faith unless and until it does this. We live for a while under the shadow and protection of the faith which others have. We grow up in an atmosphere that is fragrant with the faith of our fathers and mothers. But our faith must take root in the same soil as theirs. It is not a plant that is sustained simply by atmosphere. The faith of Moses struck deep its roots in the soil of God's

promises. He came face to face with the moment of decision, and he did not fail. He knew he did not belong to the family of Pharaoh, nor its system of heathen worship. The hour of decision is come and he "refused to be called the son of Pharaoh's daughter."

The time comes when we must turn our backs on some things, yea on everything which would keep us from absolute identification with God and His people. Any and all earthly advantage which separates us from Him is cut off and given up. He went out of the palace never to return except as the messenger of God and the instrument of judgment. This world is not our home. We look for a city which hath foundations. The earth is "not a friend to grace to help us on to God." Why should a man regret to give up a tumor?

He knew where he was going when he went out. He knew that the Hebrews were a despised and subject race. But they were God's people—and therefore his people. He deliberately chose to share ill treatment with the people of God, rather than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward. When he made his decision there was as yet no call to lead the people out. So far as he could see, it meant to live and die in bondage. There was no lure of adventure, no promise of fame. It was to take his place among the brick-makers in Egypt, to toil, to suffer the lash of the taskmaster, and to wait for the promises of God to his fathers. A call to serve and suffer and wait. But his mind was made up. The reproach of Christ was greater riches than the treasures of Egypt. His companions in the palace thought him a fool. But faith doesn't make fools; it makes heroes.

Then comes the call of God to lead the people out. By faith he forsook Egypt, not fearing the wrath of the king. This refers not to his lone flight from Egypt, but to his leading the Exodus. There was never a more beautiful exhibition of courage than Moses' dealing with Pharaoh, "not fearing the wrath of the king," the most potent monarch of his age. But Moses had God by his side: he endured as seeing Him who is invisible. A great German said "Fear God, and you won't have to fear anyone else."

Two other examples of his faith are given: he kept the passover; and they passed through the Red Sea. The nation must be tied on to God, and it must be separated from all past relationships. From that passover night when every family took shelter under the wing of the Almighty, they were a nation apart, a people for God's own possession. And from the moment they crossed the Red Sea, they were baptized into a new relationship. These were steps in faith, led by Moses, that made them forevermore a new nation. The faith of Moses had become a national heritage.

—BR—

Wake Forest College in North Carolina will this month dedicate a new \$150,000 gymnasium.

The Virginia brethren recently appointed a committee of which Dr. John L. Slaughter is chairman to find out the reason for falling off in support of the Cooperative Program. Recently there has been a decided improvement in these receipts. We hope this will continue until the committee is out of a job.

Of Dr. C. C. Dobbs of Cleveland we have received the minute books of Mt. Pisgah church in Choctaw County, accompanied by a historical sketch. Dr. Dobbs' ancestors were active in the formation of this church in 1845. The records are well kept, though in places now almost illegible on account of age. But most of the records are clear and they cover the time from the organization up to 1898. These records are necessary to an accurate history of Baptists in Mississippi, and will be of increasing value through the years to come. Other church records ought to be preserved in this collection in Mississippi College Library.

IF THOU WILT WORSHIP ME

—O—

A kingdom with a string to it! That is what the devil offered to Jesus. And he has a great habit yet of offering his assistance and conferring his benediction if—if the Lord or His people will do as he says. You would get along fine, if you would adopt the ways of the world. The church would be prosperous if it were more liberal in its views and policies, if it would give up its hide bound theology, its medieval notions, its narrow views of life; if it would adopt the methods of big business.

But we are not satisfied here with a few platitudes, nor even with the annunciation of certain principles. We have in mind the offer of the "Laymen's" Committee which insisted on our "Rethinking Missions." We may need, probably do, to rethink missions, but we do not need that group of worldly wise men to do our thinking for us nor tell us what we must think, nor what we must do.

It was not enough to write a book and embody their views of theology and ecclesiastical polity for consideration of the boards which are conducting missionary work, we are now coming to the practical purpose of this survey and suggestions. These gentlemen are saying where they find a board or a mission that is willing to operate according to their ideas, the money for support will be forthcoming. Otherwise, otherwise. "If thou wilt fall down and worship me, all these things will I give thee." Some may question the devil's ability to deliver the goods; or the sincerity of purpose to carry out his promise. We do not enter into that now.

But if he were able and if he had carried out his promise the kingdom of Jesus would never have become the kingdom of God, but the kingdom of the devil. Jesus had no difficulty in seeing this and no hesitancy in his decision. Get thee hence! Out with you! For it is written "Thou shalt worship the Lord thy God, and him only shalt thou serve."

If a gift binds the conscience or destroys liberty, then away with it! Of course people who have money have a word to say for what sort of work it shall be used. And if those who accept it are in harmony with the purpose of the giver, well and good. But to change your policy or turn your theological coat because somebody offers you money is to accept a bribe from the devil. The only answer to make in such a case is, Thy money perish with thee. Thou hast no part nor lot in this matter. And there is more that Peter said to Simon which might fit the situation.

Thou shalt not plow with an ox and an ass together, Deut. 22:10. And it doesn't matter which you call the ox and which the ass. Be not unequally yoked with an unbeliever. What fellowship have righteousness and iniquity? Or what communion hath light with darkness? What concord hath Christ with Belial? What portion hath a believer with an unbeliever? What agreement hath a temple of God with idols?

Somebody may think these are hard names to be applied to people who are planning to do mission work. But these very people are proposing to cooperate with representatives of pagan religions for spiritual ends! And are insisting that we must not seek to proselyte the heathen to our religion by any kindness shown them.

Any such missionary work is a denial of the supreme and sole authority of Jesus. It is to say like some nations have done to their rulers, We will call you king if you do not try to be a king or act like one. All these things we will give you, if—

—BR—

Hit 'em again, brother McConnell: "It is surprising how many graduates of Texas Baptist colleges spell led, l-e-a-d. Evidently there is not much weight to their education in spelling."

The First Baptist Church, Columbus, has just closed a ten days meeting, resulting in 26 additions to the church; 18 by baptism. Meeting conducted by the pastor.—Yours sincerely, J. D. Franks.

The Ba
The Stat
the man
flow fast
vent dro
vessel, w
hydrant
it continu
ed, but c
direction
with whi
shut off
course o
does nei
crazy.

The B
The deb
tion is d
terest an
with res
But the
Convent
first, th
money
than \$35
of an a
The inte
principa
done for
the Stat
plement
less the
the Con
crease t

The B
in a mo
for ther
approxi
annual
to appr
the sam
with \$2
ing of
leges. F
dangere
record f
will am
ple. Wh
remain
interest
vention.
to offer
safety.
should
plete th
and the
nual ob
also ass
schools.

The V
lief tha
dance n
says th
deficit.
plement
will ha
lege ha
Convent

The
expectin
He says
000.00 t
patrona
session,
be grea

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

WATCH THAT DEBT

The Baptist Convention debt must be watched. The State Convention, if not careful, will be as the man in a pool into which water continues to flow faster than he is able to dip it out. To prevent drowning the man dips away with a small vessel, while the water is pouring in from the hydrant faster than he dips it out. Consequently, it continues to rise about him. He becomes alarmed, but continues dipping. His safety lies in two directions: One would be to secure a larger vessel with which to dip it out. The other would be to shut off the inflow. His life depends upon one course or the other, for he can't get out. If he does neither, the onlooker will pronounce him crazy.

The Baptist State Convention is in the pool. The debts are threatening its life. The Convention is dipping away by paying some of the interest and some of the principal—the principal with reserves of the State Convention Board. But the inflow is threatening the life of the Convention. The danger is from two sources: first, the tremendous amount of interest, on money already borrowed, amounting to more than \$35,000.00 a year, and secondly the promise of an annual supplement of \$20,000.00 a year. The interest can be stopped only by paying the principal of the indebtedness. This has not been done for some time, except by using surplus of the State Convention Board. To stop the supplement means the demotion of the schools, unless the endowment can be completed. To save the Convention we must dip out faster and decrease the inflow.

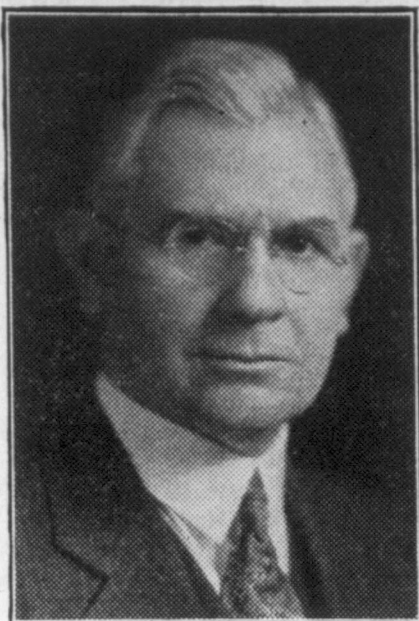
The Baptists of the State must make decision in a more definite way before this year closes, for there remains in unpaid obligations of 1934 approximately \$23,000.00. On June 1st the semi-annual interest on bonds will be due, amounting to approximately \$16,000.00. On December 1st the same amount of interest will be due again with \$28,000.00 in bonds maturing, to say nothing of the supplements promised our girls' colleges. Hence, the life of the Convention is endangered by interest and supplement. With the record for the past few years, these two items will amount to more than the gifts of the people. While the principal of the indebtedness may remain the same, the current support and the interest will fill the pool and destroy the Convention. The increasing of gifts, therefore, seems to offer the only hope for the Convention's safety. In addition to this, the colleges involved should be instructed by the Convention to complete their endowments at the earliest moment and thereby relieve the Convention of the annual obligation of a \$20,000.00 supplement, and also assure the standing and recognition of the schools.

The Woman's College officials express the belief that two hundred students will be in attendance next session. The President of the college says that the session now closing will have no deficit. But unless the Convention raises the supplement promised, the Convention indebtedness will have increased by \$10,000.00, for the college has borrowed the amount on faith in the Convention's promise to pay it.

The President of Blue Mountain College is expecting every room to be filled next session. He says this session will have a surplus of \$7,000.00 to be applied on debts. If the anticipated patronage for the two schools is realized next session, the opportunities for real service will be great.

WEST POINT CHURCH

The First Baptist Church of West Point for



DR. J. B. WEATHERSPOON
Louisville, Ky.

Preaches Convention Sermon,
Memphis, May 16, 1935

Who's Who and What's What

Louisville Baptist pastors protested against the use of money secured by gambling on horse races being used to support the community chest, and will urge their people not to give to the community chest if it accepts money secured by gambling. Nothing good is accomplished in the world without a fight.

O. C. Miller, Superintendent of the Baptist Home for Children for the past five years, has been granted a three months leave of absence from the work. In a recent report Supt. Miller pointed out that during the past year and half he had driven 40,000 miles, much of it in a school bus, and had talked to more than 110,000 people. At the same time he had carried on the work on the campus. Martin Hemphill, Superintendent of the School of Philadelphia, and a prominent Baptist will relieve Supt. Miller. Supt. Miller will go to Hot Springs and other places to recuperate from a depleted nervous condition.

Mission Secretary S. S. Bussell writes of a successful school of missions held in the First Southern Baptist Church in Tucson, Arizona. By sacrificial efforts of the pastor Dr. J. M. Campbell and some of the members five classes were taught, with an enrollment of 84 out of a membership of 125. The average attendance was more than 60. Dr. Bussell conducted another school at Chandler, R. D. Smith pastor. Thirty-five were enrolled and the people were greatly interested.

Pastor Henry Rushing of Olive Branch has been having a joyous time preaching and hearing other preachers. He heard Dr. Brooks of Jacksonville, Fla., at Bellevue Church in Memphis, himself preached for Pastor Ben Cox, and in a mission in South Memphis. He preached at Tyro, Tate County, and New Hope, Lafayette County. He asks prayer for the meeting at Olive Branch, beginning May 26, Dr. H. L. Martin preaching. He commends Rev. J. S. Evans, 75 N. Bellevue, Memphis, to any church looking for a good pastor.

Fourteen years ago the first Southern Baptist church in Arizona was organized. Now there are 13 churches with 2,700 members. Last year 400 were added to the church membership, half of them by baptism. All churches have full-time preaching, all give to missions and to the 100-

the month of April sent 60% of its total gifts for work of the denomination. The pastor of this church, Dr. E. F. Wright, is one of the youngest preachers in the State and yet has the wisdom of a sage.

LET'S GO

By A. L. Goodrich, Circulation Manager

THANK YOU

The following have sent us two or more subscriptions and we wish to express to them our thanks and appreciation for their help and co-operation in the work:

Rev. L. B. Campbell, Canton; Mrs. W. H. Morgan, Vicksburg; Mr. Virgil Ratcliff, Clinton; Rev. N. G. Hickman, Winona; Mr. C. L. Thatch, Hattiesburg; Rev. Montie A. Davis, Union; Rev. A. A. Kitchens, Clinton; Rev. L. E. Lightsey, Montrose; Mrs. O. O. Holmes, Lexie; Mrs. W. Ray Crenshaw, Meridian; Rev. J. E. McCraw, Decatur; Rev. O. P. Moore, Florence; Rev. John F. Measells, Amory.

000 Club. The W. M. U., B. T. U. and Brotherhood are well organized. Total contributions for the past year were \$21,688.78, of which nearly 20% went to missions. The Convention has only one paid worker, S. S. Bussell, partly supported by the Sunday School Board. This is a great mission field by reason of the tide of immigration, and because of the presence of many Indians and Mexicans.

Rev. Wayne Alliston, Superintendent of the Baptist Hospital in Jackson, according to reports from Washington has been made head of the FERA for Mississippi and will probably begin his work at an early date. He has proven himself an efficient administrator, and will doubtless render the state a good service. It will be his duty to superintend all relief work in Mississippi, dispensing that part of the \$4,800,000.00 which is allotted to Mississippi. It is not known as yet what arrangement will be made as to the management of the Hospital. A good many names have been before the trustees for their consideration, but it is thought possible the trustees will put the present secretary, Miss Gilfoy, temporarily in charge.

BROKEN PROMISES

Just to keep anybody from forgetting we publish a list of promises made and broken by the advocates of licensed sale of liquor, this list being from Dr. M. T. Andrews of Texarkana:

"1. That the saloon would never return. . . . The saloons are here in greater numbers than ever.

"2. We were assured that racketeering would stop; but it has increased steadily, and the government is spending millions fighting it.

"3. We were told that young people would quit drinking; but they have not.

"4. We were promised that the bootlegger would disappear, but he hasn't.

"5. We were assured that political corruption would cease, but has it? If it has, something worse took its place.

"6. We were promised protection for the dry states; have we had it? No, the first thing congress did in that line was to repeal the act prohibiting the use of the United States mails for the circulation of newspapers in dry states carrying liquor advertisements. . . . And what is worse, every saloon keeper in dry territory is barricaded behind a Federal license to sell liquor in violation of law.

"7. We were told it was too expensive to enforce prohibition, and a howl was raised every year about the \$10,000,000 to \$11,000,000 it took to finance enforcement. But now the present alcohol tax unit charged with enforcing the Federal liquor tax received an appropriation for 1934 of \$14,311,974 for its first year.

"The truth is, during 1934, the first year of repeal is a year of broken promises on the part of the liquor interests. If they have done one thing they promised to do, no one has found it out."

DO WE RESENT "BETTER CHURCH MUSIC"?

E. O. Sellers, Baptist Bible Institute,
New Orleans, La.

Any five minutes conversation about Church Music will, almost without fail, bring out the expression, "Well, I like the old songs and the way we used to sing."

What is meant by the old songs? I have asked audiences to sing hymns that are scores and even hundreds of years old only to be met with the statement that they were unknown and hence new. Who is to decide what constitutes an old song? Races, geography and different religious backgrounds precludes any widely accepted list. Users of the old Sacred Harp or devotees of the all-day sings, condemn in strong language all music outside of their own. On the other hand many honest and sincere people equally condemn all so-called gospel songs.

Anyone who has even the slightest knowledge of the history and progress of music in America knows how far we have traveled. To go back to the "good old days" is never suggested to the auto driver, the user of electric appliances, the telephone or radio. Why then should we particularize on music?

Most readily do we grant that too strong a reliance upon mechanics will eventually destroy self expression and by repression ruin the beauty of every free art. Mechanics should be the by-product and not an end of themselves. Our church music should be the expression of an inner urge, the flow and glow of the Holy Spirit. Too much art and finesse will often stifle the very end we are seeking in our use of church music.

Saying this by no means suggests that we are to remain in the same old dreary rut, singing over and again a limited number of songs. Such a policy and list of songs is generally the choice of one person, frequently one who is prejudiced, indolent or ignorant. Condemnation of our desire and urge for better church music on the part of such persons is usually a compliment.

Church music has its physical, emotional and educational aspects and values. Music is our chief channel for the expression of the emotions. We should make a full and liberal opportunity for our various emotions to find expression.

It has been our observation that the phrase, "the good old songs," most frequently comes from those who are more concerned with a physically appealing melody or songs that are confined to a few ideas . . . usually those above heaven or mother. People who make such observations will be among the first to acclaim a real musical artist. Musical appreciation wholly depends upon our hearing good music. Why should we sacrifice beauty upon the altar of practicability? Why condemn that which competent critics accept, men of the widest experience, as good and blast it by the phrase, "Its too hifalut'n"?

American musical standards and opportunities are equal to those of any other nation. We are more musically minded than ever before in our history. The growth of symphony orchestras, the radio, concerts and public school music, particularly that of our high schools, is setting a pace that is rapidly leaving many churches far behind. Will we as Southern Baptists continue our policy of indifference? Denominationally we do not sponsor either the "good old songs" nor help to advance better church music.

Our indifference to music has led to two widely separated results: On the one hand we see the use of the cheapest gospel songs and catchy choruses. On the other there is the presentation, by artistically minded or trained people, of music that goes far over the heads of a majority of the congregation. May the day soon arrive when we as a denomination take steps whereby we may offer some definite and positive leadership for our church music.

SPURGEON AND GEORGE WHITFIELD, WITH PUSEY AND HUDSON TAYLOR

By Rev. A. Cunningham-Burley
London, England

Spurgeon had a delightful way of introducing names and marshalling personalities into his sermons. It is a great thing to have known and loved great men. There is something extremely touching and interesting in his reference to Taylor, Pusey and Whitfield in the following paragraph:

Christian people: your one business in life is to lead men to believe in Jesus Christ by the power of the Holy Spirit, and every other thing should be made subservient to this one object; if you can but get them saved, everything else will come right in due time. Mr. Hudson Taylor, a dear man of God, who has labored much in Inland China, finds it helpful to dress as a Chinaman, and wear a pigtail. He always mingles with the people, and as far as possible lives as they do. This seems to me to be a truly wise policy. I can understand that we shall win upon a congregation of Chinese by becoming as Chinese as possible, and if this be the case we are bound to be Chinese to the Chinese to save the Chinese. It would not be amiss to become a Zulu to save the Zulus, though we must mind that we do it in another sense than Colenso did. If we can put ourselves on a level with those whose goods we seek, we shall be more likely whose good we seek, we shall be more likely and foreigners, and then talk of love and unity. To sink myself to save others is the idea of the apostle. To throw overboard all peculiarities, and yield a thousand indifferent points, in order to bring men to Jesus, is our wisdom if we would extend our Master's kingdom. Never may any whim or conventionality of ours keep a soul from considering the gospel,—that were horrible indeed. Better far to be personally inconvenienced by compliance with things indifferent, than to retard a sinner's coming by quarrelling about trifles. If Jesus Christ were here today, I am sure he would not put on any of these gaudy rags in which the Puseyite delights himself. I cannot imagine our Lord Jesus Christ dressed out in that style. Why, the apostle tells our women that they are to dress themselves modestly, and I do not think Christ would have his ministers set an example of tomfoolery. When Jesus Christ was here, what dress did he wear? To put it in plain English, he wore a smock frock. He wore the common dress of his countrymen—a garment woven from the top throughout, without seam; and I think he would have his ministers wear that costume which is most like the dress which their hearers wear in common, and so even in dress associate with their hearers, and be one among them. He would have you teachers, if you want to save your children, talk to them like children, and make yourselves children if you can. You who want to get at young people's hearts must try to be young. You who wish to visit the sick must sympathize with them in their sickness. Get to speak as you would like to be spoken to if you were sick. Come down to those who cannot come up to you. You cannot pull people out of the water without stooping down and getting hold of them. If you have to deal with bad characters you must come down to them, not in their sin, but in their roughness and in their style of language, so as to get a hold of them. I pray God that we may learn the sacred art of soul-winning by adaptation. They called Mr. Whitfield's chapel at Moorfields "The Soul Trap." Whitfield was delighted, and said he hoped it always would be a soul trap.

If Southern people do not want the federal government to legislate in the matter of lynching, then we must do more than we have yet done to put a stop to this barbarism. We do not for a moment believe that guilt in this matter lies at the doors of Southern states alone, but we seem to think that when somebody opposes lynching he is talking about us.

A LIFE'S PLATFORM

By Jeff D. Ray

In Romans 12:1 Paul beseeches his brethren "Present your bodies a living sacrifice." In this expression he had in mind the Old Testament worshipper bringing his offering to the altar.

In the first place when this Old Testament man brought his lamb for a sacrifice, he brought it all. He did not say "Now, I want to make an offering to God and I'll give him a lamb but I cannot afford to give it all. I'll give him the two fore-quarters, but these fine, juicy hind-quarters I must keep for myself and my family." No, he brought it all and he not only brought it all but when he did bring it he took his hands off and said "From now on it's God's. And whatever He says do with it will be all right with me." And if you and I are to have any deep experiences with God we must bring Him our lives in exactly that spirit of self-renunciation. Put your whole life on the altar and take your hands off of it.

There are three platforms upon which you and I as professing Christians may stand: First, that platform which makes the service and glory of the world the main thing—the service and glory of God incidental. He cultivates the field for the world and sets aside a little corner for God. Second, that platform which makes the service and glory of God the main thing, the service and glory of the world incidental. He cultivates the field for God but sets aside a considerable corner for the world. The third platform—and the only one upon which a blood-bought soul has the right to stand for one single moment—is that platform which makes the service and glory of God the one object of life. He cultivates the entire field for God. And you and I can never hope for the deeper life with God till we deliberately come to stand on that platform—the platform which means that all we do in life is to point toward the service and glory of our Father in Heaven.

In the necessary matters of earning a living, earn it and use it for the glory of God. In the matter of social contacts, have none that handicap you as a servant of God. In the matter of amusement and recreation, have them, they are the needed spice in every life, but indulge only those that shall in some way upbuild you and reinforce you for better service to God.

If my reader will go to the heart of this question he will be drawn to agree with me that the only platform upon which a true child of God has a right to stand is the platform that makes the service and glory of God the one program in life. There may be many parts and many players but just one program.

The Sunday School Board will issue soon a book by Dr. Wm. L. Poteat of North Carolina on beverage alcohol, entitled "Stoplight."

Mr. Frank Leavell, Student Secretary of the Southern Baptist Convention, under appointment of the Sunday School Board, spoke Sunday morning at the church in Clinton to a large congregation. He is doing a great service in harnessing the spiritual energies of our young people in Southern colleges and enlisting them in Christian service.

Dr. W. T. Lowrey of Clinton preached the sermon last Sunday night to the graduating nurses of the Mississippi Baptist Hospital. The service was held at the First Baptist Church. There are eleven in the graduating class: Misses Eunice Pace, Edith Sullivan, Helen Carruth, Gladys Tate, Gertrude Pilgrim, Mary Frank Jackson, Jessie Kendricks, Dora Breazeale, Gladys Holloman, Alice May Campbell and Mamie Kincaid.

Dr. Geo. W. Leavell spoke three times in Meridian churches Sunday on our Southern Baptist work in China. He is one of the most dynamic speakers we have, and has done much good recently in his tour of Mississippi in company with our enlistment man Rev. A. F. Crittendon.

It is said that Pastor G. W. Truett has baptized more than 100 in the past few weeks. There is a fine revival spirit in the church.

TEN MINUTE SERMON
THE CONQUEROR OF THE WORLD
My Mark Lowry

"These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." (Jno. 16:33; Cf. Ps. 2:8; I Cor. 15:25).

Other rulers sought to set the foot upon the neck of their fellow man. They strove to climb upward by debasing humanity and exploiting the resources of the earth. Besides these, some have attempted to conquer through accumulation of wealth or political power. The same spirit hovers over world conquerors in all times and places. In none such is to be found prosperity, peace or salvation. Without exception they made the human lot harder, not easier.

But, praise be to our God and King, there is one who conquers the conquerors, to whom the kings of the earth owe full allegiance, whom some day they will acknowledge to be Lord to the glory of God. (Phil. 2:12).

When Jesus was born of the Virgin Mary, in a manger in Bethlehem, the Star of the East stood over the place, reflecting the great Light that had come into the world. As that mysteriously brilliant star directed the Magi to the place where the young Child lay, so will He save and direct those who seek and follow Him.

In poverty and seclusion in the city of Nazareth of Galilee, He was nurtured and brought up. (Matt. 13:55f.) To the wise and understanding of His nation He and His family did not exist. He was unknown to the notables of the day, insofar as ancestry was concerned, although His line was the only one of true royalty. The great powers of the earth despised His very race and nation.

In spite of the selfish world, however, His divine mission was not to be hidden. As the life in an acorn pushes its way upward through the stony ground, so He came forth. At twelve years of age in the Temple, He was grudgingly recognized by the wise men of His nation to be a youth of insight and understanding. He answered their puzzling questions, and asked them questions that they could not answer. To them He was an enigma. Misunderstood by all, including His own mother and family, because His time was not yet come, He went with His parents and was subject unto them. (Luke 2:41-51).

As Jesus left His widowed mother to go about His Father's business and to accomplish His work, He went forth into a career in which He is seen as the most popular figure in history. From the beginning of His miracles to the triumphal entry into Jerusalem, men followed Him in magically increasing numbers. The common people, always the great mass of the populace, heard Him gladly. They sought to crown Him king in Galilee, in spite of the Sanhedrin, Pilate and Caesar. They took Him freely as king when He entered the Holy City. Never in all the centuries has there been such an entry into a city as was His entry into Jerusalem. Indeed, the whole world had gone after Him.

Turning aside for a moment by the way, let us consider some of the by-products of His conquest. We find that He had absolute power over nature during the time of His ministry. The principles of nature recognized and obeyed their Lord and Maker. He turned the water into wine. He fed the multitudes with loaves and fishes. At a word He quited the raging wind. He healed the sick, He cast out demons. He demonstrated His power to forgive sins. He raised the dead. He was equal to every possible emergency when it arose. However, no miracle was ever done by Him, except to supply need and to accredit His mission to a skeptical world.

All His deeds were a part of His conquest. Their results were victories along the way. The principles inaugurated He made permanent in the great victory of the Cross. Individual miracles done were often the doors through which He brought eternally dormant (so far as

the world was concerned) principles into operation. With the cross His principles were completely systematized and His rule of the world set in operation. Although not universally recognized or perfectly worshipped as such, He is the King of kings and Lord of lords.

The conquest proper began in Jesus' temptation. He was tempted first through the elemental desire to satisfy hunger. Then He was tempted, as the world's King-to-be, to get Himself before the world in an unquestionably startling manner. Last of all, He was offered the world as a gift if He would acknowledge the devil as the giver in his own right by an act of worship. The devil was only a claimant of the world and the person and power which Jesus must necessarily out-general and subdue. Through man's unfaithfulness and disobedience the devil had been able to set himself up as a robber regent in the place that rightfully belonged all the while to the One who made all things. The devil is a liar and the father of lies. The world was following in his train. His train is still in the world, but he leads it in losing opposition to the Prince who has already defeated him. The devil knows he is defeated; he only tries to deceive men, many of whom allow themselves to be deceived.

Being defeated in his temptation of Jesus, he left Him for a season in order to try Him in another contest. He attacked Him from many quarters, mainly through the religious leaders of the day and of the nation of the Jews. Jesus' authority was questioned. He was accused of blasphemy. They said He was in league with devil. His enemies hounded His footsteps constantly, trying to catch Him in His talk or to find some pretense on which they might lodge a legal charge against Him. The most cunning representatives of the three leading Jewish parties tried in vain to pick flaws in His doctrine. Plot after plot was laid for Him. But He was invincible, for His work was not finished, nor had His time come to be killed.

However, as He went about His Father's business, toward the end of His earthly task, we find Him setting His face like flint to Jerusalem, where, He told His disciples, He must be delivered up, condemned and killed. He approached the so-called Holy City in triumph with acclamations of "Blessed be the King that cometh in the name of the Lord."

The greatest battle of all in His warfare with the devil was about to begin. The conquest had become more strenuous day by day from the mount of temptation. Now He was repudiated, condemned and abused by the people who should have been, as the religious leaders, His most ardent lovers and supporters. The cup was bitter beyond compare. But from His soul in Gethsemane He said, "Not my will, but thine, be done." He had not realized that the horrible cup would be so bitter until it was directly before His lips. Yet He drank it without a murmur—"as a sheep that before her shearers is dumb, so He opened not His mouth."

Nailed to the cross, He cried out, "My God, my God, why hast thou forsaken me?" The answer to this cry of agony, burdened with sorrow, is John three-sixteen. The cross is the measure of the love of God for the lost world. The climax and crown of God's activity is man's salvation and its possibilities in the earth for Christ.

At that time the cross was the delusion of the ages. It seemed to the enemies of the Lord that He had lost His conquest when He was condemned and led away to the hill of Calvary. The seeming victory that they had won was enough to buoy them up temporarily over the thoughts of their dastardly crime. They said, "The end has justified the means." To His friends and to those who were looking for the consolation of Israel, it seemed that the Great Light had gone out, that there was no hope.

But "thanks be unto God for His unspeakable gift." What seemed defeat was the greatest phase and victorious climax of the conquest of the King of kings and Lord of lords. He died

on the cross, yet not because of it. He died on it because He was on it at the time of His death. He died because of the death-dealing wounds of ingratitude and contempt inflicted by the cruelty and hatred of His enemies, because of the thoughtlessness and lack of faith of His followers, because He had come into the world to die for sin and His hour had come. He went to the cross with a broken heart, a crushed spirit, a suffocated life. The seed of eternal life had been planted in the soil of earth's society. The filth and rottenness of the world did not contaminate Jesus. His divine-human nature germinated in it, and He became the glorified Savior. Thus the symbol of Roman and Jewish shame became the sign of conquest and victory of the Son of the living God.

"Lives again our glorious King:
Where, oh death, is now thy sting?
Once He died our souls to save:
Where's thy vict'ry, boasting grave?"

His conquest finished and His victory complete, He went back to His throne, from which He rules and governs the world. He is at the Father's right hand. (Heb. 12:2). From the place of His universal control, "He must reign, till He hath put all His enemies under His feet." (I Cor. 15:25). He shall abolish "all rule and authority and all power." In His own good time He will imprison and punish His enemies.

"Hark, ten thousand harps and voices
Sound the note of praise above!
Jesus reigns, and heaven rejoices,
Jesus reign, the God of love;
See, He sits on yonder throne;
Jesus rules the world alone."

A true conquest should bring peace. Jesus' conquest brought lasting peace indeed. His peace is the peace of God that passes understanding. His peace enables the saved to travel the pathway of life with assurance, hope and contentment in the midst of predicted tribulations. This is because "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Is. 53:5). His peace comes into the human heart in salvation. We are in Him new creatures of peace. (I Cor. 5:17). His love constrains us. We are held by the peace-giving power of His love within due bounds of right and moral justice. Therefore, let us have peace with God through our Lord Jesus Christ. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil 4:6, 7). He has left His peace with us. He has given it to us. (Jn. 14:27).

We are to be of good cheer, for He has overcome the world. He made it a university of training and preparation for appreciation of heaven. Here we must learn to obey and serve, that in heaven we may be ready to serve efficiently in His perfection. As He has overcome, so in Him do we overcome all the limitations, inequalities and the sin of the world. In such a course we approach the goal of the stature of the fulness of Christ (Eph. 3:14), growing in His grace and knowledge. (2 Pet. 3:18). Standing on the foundation of the victorious conquest of our Lord, nurtured in His peace, with courage that impels, confidence that yields life's all without reserve and full assurance that what He promised He is able also to perform, let us hide ourselves in Him. May we be found in Him in life, in death, in resurrection.

"Praise Him! Praise Him! tell of His excellent greatness;
"Praise Him! Praise Him! ever in joyful song."

—BR—

Fifty-one girls are to be graduated from Dodd College in May. This is Shreveport's junior college for girls.

Church Chimes of Shreveport says that Dr. Scarborough will probably be the next president of the Southern Baptist Convention. He will make a good one.

Y. W. A.'S OUR EYES ARE ON YOU!

Grace McBride Y.W.A.

Our Grace McBride Y.W.A. in the Mississippi Baptist Hospital is an institution in itself. It satisfies a need in the lives of the student nurses that otherwise would leave a craving of hungry hearts. From seven till seven, whether it be morning or evening, there are calls for continuous service, both physical and mental. The spiritual side is not given to "speaking out" in young lives as it might, under such conditions. When the hour rolls round for the Grace McBride to meet, and when the programs of "Window of Y.W.A." are presented; or some helpful message is brought by our State Young People's Secretary, or other interested friends,—the girls are spiritually fed, and are ready for the daily tasks with renewed energy.

As a rule each one on program has prepared her part. The Hospital is a finer institution because of our Grace McBride.

The Value of a City-wide Y.W.A.

It has been said, "Thirst comes with drinking when the drink is good." It is truly something worthwhile that we taste at our City-wide Y.W.A. meeting that causes a thirst for something more. The more one attends the meetings the thirstier one becomes for the values received. A great value of such an organization is the fellowship with the highest type girls of the city. Christian girls are really worth knowing. Too, we might consider the advantages of obtaining our State and Southwide young people's leaders to help in the study courses and to meet with the City Y.W.A.'s on special occasions. The encouragement and enthusiasm the girls receive from meeting and associating with the leaders causes them to lift their ideals higher and to put new life into their individual organizations. Seeing Christ so portrayed in the lives of the leaders and being with them causes the girls to give Christ a little more room in their hearts. Young people are going to seek places to go—there could be no better place for them to choose for their social and spiritual welfare than a fine City-wide Y.W.A. banquet and inspirational meeting.

—Rosalind Talbert, President
City-wide Y.W.A., Meridian.

What Participation in the Stewardship Contest Has Meant to Me

To be in a contest is an event in any life; but when it carries with it a religious element, it is more than that—it is a milestone signifying that we have taken a forward step out into that great realm of service in which Christ is pre-eminent.

There are many things which I have derived from participating in this contest, but the spiritual blessings mean more to me than all else. Prior to my entrance into this contest, my understanding of Stewardship was vague; now the more I study it, the more I realize that God is depending on us to carry out His eternal plan of salvation, and, if we fail, He has no other plan! We are not only stewards of our money but of our time, talents, and above all our prayer. Without prayer a fruitful Christian life is impossible. If Christ occupies the throne of our hearts, we will give our tenth and more, our whole life will be His, and we will constantly say, "Lord, what will thou have me to do?"

My trip to Ridgecrest this summer will further develop and strengthen me spiritually, but the good I have received thus far will serve as a foundation upon which I shall strive to build a better life. The more I think of Christ's going to Calvary, the more I realize that we owe Him our all.

"Were this whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine
Demands my life, my soul, my all."

This is what the Stewardship Contest has meant to me.

Greetings to the Y.W.A.'s everywhere. Blue Mountain College Y.W.A. has been praying for you and loving you throughout this year and we have gained a bigger and fuller world-wide vision because of you.

We have been brought so much closer to our Master this year through Y.W.A. as we have given to the needy, taught Sunday school classes for the poor people, given freely to the Blind Girls' Home in Canton, China, helped in the glorious Lottie Moon Offering, and as we have tried to give Him our all.

Y.W.A. has helped us to see all the world and has caused us to take the whole world into our lives and prayers. Our earnest desire is that all Y.W.A.'s may catch the true spirit of consecration and surrender, thus enabling them to see the world as it is. Our hearts are your hearts—Y.W.A.'s everywhere.

—Blue Mountain College Y.W.A.
Frances Dozier, President.

Clarke College Y.W.A.

Our Y.W.A. has been very inspirational and helpful to the majority of the girls in school this year. Every girl attending school belongs to the organization.

Mission studies have been stressed and made very impressive during the entire year's work. Two special programs were given, one an informative program about the mountain schools, and another about the pioneer mission schools. Two mission books have also been studied, "Where Is He" and "No Other Name."

A very heartfelt program entitled "Across the Hedge" was given as a plea for consecration. We were delighted to have Mrs. R. S. Majure meet with us on one occasion and give a talk on "Prayer."

Many of the girls gave to the Lottie Moon Christmas offering, and a majority contributed to the Annie W. Armstrong offering. Mrs. H. T. McLaurin talked to us about the mission fields as a whole just before the latter offering was taken.

One main feature in our work was a message given by Dr. F. D. Graves, one of our own teachers. His subject was "Matrimonial Danger Signals and the Pitfalls of Marriage." The purpose of it was to get each girl to think before taking such a step.

One program has been given in the chapel service each month. Our last number for this year's work is to be a play entitled, "The Love of Christ Never Faleth."

The Y.W.A. girls of Clarke are especially indebted to Mrs. S. L. Stringer, our sponsor, for her great Christian influence and leadership.

Hillman Y.W.A.

On a beautiful September evening in the early fall a group of twelve girls, joyous, gay, and bubbling over with the spirit of college life that prevails on every campus during the days of happy reunion met at the home of Mrs. B. H. Lovelace, our beloved sponsor. Each member feeling unworthy of the task placed upon her, yet to do our part, we went about the important task of making plans for our future work.

Among the new plans formulated the most important was that our Y.W.A. with the help of each member should send our new president to Ridgecrest to spend ten glorious days. We haven't reached our goal yet but look for our president, Inez Gunter of Sallis, Miss., at Ridgecrest in June.

Some of the most enjoyable things we did this year were: sending fruit to the Baptist Orphanage on Thanksgiving, a Christmas tree party for the children of the ministerial students of Mississippi College, and the Easter egg hunt for

them beside many other little deeds for individuals that brought us much joy.

We have already elected our new officers and the year's work will close with our installation service on Thursday at 6:15 when Miss Ruby Taylor will speak to us about House Beautiful.

—Eva Ready.

Dear Y.W.A.'s of the State:

It is such a pleasure to greet you at this time! Of course, what you want to know is how we are getting along. Now that the school year has almost come to a close and I look back over our work I do not at all feel that any of it has been in vain. Maybe our results are not so tangible, but I do feel that Y.W.A. has been successful this year.

I am looking forward to the wonderful time we will have at Ridgecrest in June. Surely you are planning to go! You just can't afford to miss it!

Again let me say, "Greetings and best wishes to all of you from all of us!"

—Vivian Langford,
Mississippi Woman's College.

"Be strong and of good courage . . . for Jehovah thy God is with thee." The Y.W.A. girls of State Teachers College, Hattiesburg, Miss., have ever kept in mind the Watchword for 1934 and 1935. Though the days were sometimes gloomy for us, our meetings on Wednesday evening always made us forget ourselves and think of others that deserve our thoughts, prayers and help.

Our Y.W.A. has ever been ready to render any service that it might. We have tried to bring girls into our midst, both those who were Christians and those who were not, showing them how interested we are in them and how badly God needs Christian girls in His service today. Also we have stressed the Y.W.A. ideals and impressed upon every girl that if she is to be a leader in God's universe she must keep in mind the ideals and live day by day a life that will show the world that she is living for the Master.

Next year the Y.W.A. shall continue to seek girls that so need to know God, and His desire for their lives. Our study of mission books shall be broadened a great deal, and we shall endeavor to carry on missionary work both on our campus and off.

Janie Sims, President.

We have not been organized all the year but I think that we have done very good for the time that we have been organized. Miss Juliette Mather was here at the time of our organization.

The interest that the town women have taken in us has been very encouraging and has meant so much to us.

Part of our Personal Service is to have two girls go every two weeks to a local negro church and give mission stories and the girls thoroughly enjoy this work. We hope to have more Personal Service next year as we will be ready to start work at the beginning of the session. This summer I am going to plan some nice things that the old Baptist girls can do for the new ones when we begin school next fall. There are about twenty-three Baptists enrolled here now and only a few are Sophomores.

—Agnes Hancock, President
Whitworth Y.W.A.

Pastor G. O. Parker baptized six and welcomed two by letter in an eight days meeting at Magee in which he preached.

Carson Newman College conferred on Dr. Jno. C. Slep the degree of Doctor of Divinity at the recent commencement. He received his A.B. degree here and since being associate editor of the Watchman-Examiner is Associated Editorial Secretary of the Sunday School Board.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; W. R. Sperry, 360 N. Michigan Ave.,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Kirk, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

Owing to the ill health of his
aged father, Rev. A. B. Hill has
given up his church work at Santa
Paula, Calif., and returned to his
old home at Water Valley, Miss. He
is well qualified by education and
experience to serve as pastor. Our
churches should keep this good
preacher busy.

Rev. A. A. Walker is spending
some time with his son at Water
Valley. He was at one time pastor
of the First Baptist Church, Water
Valley, so he is back among old
friends while he recuperates. He is
one of our good preachers.

A letter from Mr. and Mrs. Ben
F. Rhodes, of Neshoba, informs us
that the meeting has been set for
Neshoba Baptist Church, Rev. Eu-
gene Stephens, pastor, to begin the
fourth Sunday in July. They say:
"Pray with us that we may have a
revival, and ask others to pray also.
We sometimes think that Neshoba
needs a revival very much now . . .
Neshoba has had more dancing in
the last 60 days than we have ever
had." Satan seems to be getting in
some mighty fine work in this
dancing matter and many other
things. Yes, we need a revival of
real Christian religion everywhere.

A letter from Rev. H. H. Bethune,
of Newton, pastor of Pleasant Hill
Baptist Church (Conehatta), says:
"We are changing the date of our
meeting at Conehatta until the
fourth-Sunday in August in order
to have you with us." This is one
of the first churches I served as
pastor. Some of my happiest years
in the ministry were spent here.
Some of the best friends in the
ministry I ever had lived there.
Many are gone and a change will
be seen everywhere, but I long to
go back for this meeting—and hope
to do so.

A letter from Mrs. Jack Yancy,
president of the W. M. S. of Pitts-
boro Baptist Church, of which the
writer is the pastor, says: "The

church and W. M. S. are glad to
help pay your expenses to the
Southern Baptist Convention (check
enclosed). Hope you have a very
pleasant trip. We will be looking
forward to the message you will
bring to us next fourth Sunday." These good women never forget.

There recently came into my
possession an old church record
book that gave the organization of
the second oldest Baptist church in
Neshoba County. This was old Mt.
Sinai Baptist Church which still
does business for the Lord. This
organization took place on Nov. 10,
1838, 97 years ago. The presbytery
consisted of Elders Shadrich Jones,
John Holman and Thomas Young.
The charter members were Temple
Tullos and wife, Sarah Tullos; Wil-
liam Tullos and wife, Belinda Tul-
los; Isaac Merchant; Henry T.
Greer and his wife, Elizabeth Greer;
Joseph Kennedy and wife, Mary
Kennedy; Sarah Merchant, and
Margaret Johnson. Shadrich Jones,
the pioneer Baptist preacher of Ne-
shoba County, was chosen first
pastor and Isaac Merchant was the
first clerk. A long list of worthy
pastors has served this good church
these nearly a hundred years. Rev.
Gordon Sansing is the present pas-
tor.

Looking over some old papers re-
cently I came across copies of the
Raleigh Baptist which were print-
ed at Raleigh, Miss., in 1927 and
1928. I preserved every copy of
this interesting paper, edited by
Rev. E. C. Crawford. In them I find
"My Life Story" by Rev. D. W.
Moulder, "Reminiscences" by Rev.
J. P. Williams, "Baptist History"
by J. L. Boyd and other interesting
reading. I will keep these to read
from time to time and get helpful
inspiration. May send to our ar-
chieves later.

I want to emphasize what was
said in the Baptist Record about
our denominational schools. It was
said that the best place for young
people to get an education was in
the Baptist colleges of our state.
That is specially true of Baptist
young people. If the Bible is the
book of God, and it is, its teachings
should find place in the teaching of
young people in the schools. This
is done in our denominational
schools. Experience proves that it
pays large to send to our own
schools. Too many from other
schools lose touch with the church
life after returning from college.
Not all become saints who attend
denominational school, but a larger
number of them become active
workers on their return. I am thor-
oughly convinced that Baptists
should patronize their own schools.

HEALING HUMANITY'S HURT

By Louis J. Bristow, Supt.

He is sixty-nine years old, a
brother-in-law of one of the most
distinguished theologians Southern
Baptists have ever known. The
doctor in another State who wrote
to me about him said he once was
in very comfortable material cir-
cumstances, but had lost every-
thing, and was utterly dependent.
His condition was serious, and the
doctor who wrote felt that he could

not give adequate service to the
case. Would the Southern Baptist
Hospital admit him as a free pa-
tient. Well, that's what this Hos-
pital was built for—to serve in
Healing Humanity's Hurt; so the
applicant was told to come. The
doctor who sent him was right —
the man's condition was bad, very
bad. A blood transfusion was call-
ed for at once. I phoned to the
Baptist Bible Institute for a volun-
teer donor, and soon several fine
young men were in our laboratory
to have their blood "typed," will-
ing to give their own life-blood to
save the old man; and with no oth-
er reward than the consciousness of
having rendered a service to a needy
fellow-being. One whose blood
"matched" the patient's was select-
ed.

Now, suppose that young man's
blood had not been pure and
clean? Suppose his blood had be-
come tainted by some sin in his past
life? Had that been true he could
not have served; his blood trans-
fused into the veins of the sick
man would not have saved his life,
but only hastened his death. But
that young man's past life had been
clean and his blood could pass the
rigid laboratory tests. He could
serve and save a life. When, unex-
pectedly, a call for service came to
him, he was ready.

Is there not a moral in this
story? When an opportunity to
serve comes, one's past counts.

New Orleans.

MUSIC CONFERENCE

The Baptist Church Music Con-
ference, held at the Baptist Bible
Institute April 25-26, was a most
satisfactory gathering. It was
largely attended, educational and
inspiring as well. A new feature of
the conference was the holding of
an open forum following each ad-
dress. Among the speakers were
Dr. Everett Gill, Sr., Dr. B. Locke
Davis, Gulfport, Miss., Dr. Carl
DeVane of Alexandria, La., Prof.
I. E. Reynolds, Fort Worth, Texas,
Mr. John Ramond, Shreveport, La.,
Prof. William Webb, New Orleans,
La., Dr. John A. Huff, New Orleans,
La., President W. W. Hamilton of
the Institute and Prof. E. O. Sellers
who was the general conference
director. The program closed with
a particularly fine choral program
given by the Institute singers and
assisted by the choirs of the First
and St. Charles Avenue churches,
under the direction of Prof. M. G.
Beckwith.

The following memorial was
adopted by the conference and or-
dered sent to the Executive Com-
mittee of the Sunday School Board:
"In the light of the Biblical em-
phasis on religious music, the em-
measurable importance of music in
all of our church services, which
occupies approximately one-third of
the time; and in keeping with the
growing desire of increasing num-

CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved
by N. C. State Board of Health, Pioneer
camp of the Carolinas. Popular for 22 years,
under same management. Christian, non-
sectarian. Altitude 2300 ft. Reasonable rates.
Write for booklet.

W. McK. Fetzer, Director, Brevard, N. C.

bers of our people to improve the
quality of church music, and in view
of the fact that there is at present
no department or agency of the
Southern Baptist Convention to
which our people can turn for
guidance and help in this important
matter,

"We, therefore, recommend that
the Executive Committee of the
Sunday School Board urge said
Board, as a servant of Southern
Baptists, to establish a department
of church music in keeping with
the resolutions previously adopted
by the Southern Baptist Convention
and several state conventions."

(Signed):

Everett Gill, Jr., Chm.
B. Locke Davis,

Gulfport, Miss.

C. A. DeVane,
Alexandria, La.

J. Wash Watts,
New Orleans, La.

W. W. Hamilton,
New Orleans, La.

BR

Tenderfoot: "The king flees."

Professor: "Make it a perfect
tense by using has."

Tenderfoot: "The king has flees."
—Ex.

BR

"Traveled all over the world, eh?
Went up the Rhine, I suppose?"

"Climbed it to the top."

"Saw the Lion of St. Mark?"

"Fed it."

"And visited the Black Sea?"

"Filled my fountain pen there."

—Ex.

BR

B.T.U. ATTENDANCE MAY 12

West Laurel Church	99
Laurel, 2nd Ave. Church	84
Jackson, First Church	188
Jackson, Calvary Church	141
Jackson, Davis Mem. Church	215
Jackson, Parkway Church	75
Jackson, Northside Church	20
Columbus, First Church	166
Brookhaven, First Church	182
Clarksdale Baptist Church	126
West Point, First Church	145
Ocean Springs Baptist Church	44
Springfield Baptist Church	67

BR

TO HIGH SCHOOL SENIORS

Hillman College is fortunate in
being located at Clinton where the
students have ideal social life and
worthwhile contacts with many of
our greatest denominational lead-
ers, and where they can share all
the opportunities of the state capi-
tol without the distractions of the
city. Hillman offers new homes for
students and unusual advantages in
music, business, and other subjects
at rates that are lower than those
of most other colleges for girls.
Discriminating parents who want
their daughters to have the best of
care and training should investigate
"Happy, Home-like, Hillman," Mis-
sissippi's oldest college for girls.

M. P. L. Berry, President,
Clinton, Miss.

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS
Superficial Cuts and Burns and Minor
Bruises. 25c at Drug Stores.

Sunday School Lesson

Prepared by L. D. Posey

For May 19, 1935

Subject: Baptism.

Golden Text: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. 28:19.

Scripture for study, Mat. 28:19-20; Acts 8:26-39; For supplemental study, Mat. 3:13-17; Acts 2:38-41; Rom. 6:1-14.

Time and Place: Jesus was baptized perhaps in January, A. D. 27, by John the Baptist, and somewhere in the river Jordan. The Great Commission was given in the spring of A. D. 30, between the resurrection and the ascension of our Lord, and from some place in Galilee to the assembly of the disciples, numbering more than five hundred. See I Cor. 15:6.

Introduction

For the teachers of the lower grades, I suggest that Rom. 6:1-10, be used to teach the proper meaning, subject, purpose and mode of baptism. Most all children have attended burials, and their knowledge of such may be used to explain the meaning of baptism, calling their attention to some striking differences in the body of Christ after His resurrection as compared with it before His death. By that may be taught the new life to be lived by him who has been baptized.

The Lesson Studied

There are two and only two New Testament Church ordinances. It seems hardly necessary in this age of supposedly real Bible knowledge, particularly the knowledge of the language in which the New Testament was written, to discuss the doctrine of baptism. Yet, upon an examination of the teachings given by some to the world, both from pulpits and printed pages, it is still necessary to "earnestly contend for the faith which was once delivered unto the saints."

New Testament church adherents have always held to the scriptural teachings in regard to the ordinance of baptism, (1) as to a proper subject; (2) the right purpose; (3) qualified administrator; and (4) the proper mode. But for centuries after A. D. 325, real New Testament churches were so few in number, poor in purse, and hated by politicians that their power for correctly instructing the people of the world, that error became so embedded in the minds of the people generally, that more than a hundred years of Christian enlightenment and teaching have not been able to eradicate it. For that reason we find the need of teaching now, even as our forefathers found it.

The baptism of Jesus has always been more or less a problem to Bible students, even the devout. John's baptism was a baptism of repentance; that is, he baptized those who professed to having repented of their sins; and the bap-

tism set forth in symbol that which had occurred in spirit. But Jesus had no sins of which to repent. Then why was He baptized? Some teach that it was for an example for us. Perhaps there is a modicum of truth in that; but certainly it is not primal. Others teach that it was to identify Himself with sinners whom He came to save. That is not true, and for two reasons: First, only those who had been saved from their sins, were proper subjects for baptism. Jesus had never been lost; therefore, on that ground His baptism would have taught a falsehood. Secondly, if His baptism had been on the ground of identifying Himself with sinners, then it would have been another case of substitution, and would have eliminated forever all reasons for baptizing any person who had been saved from his sins. The baptism of Jesus would have been the substitution for their baptism. That is proven by the fact that on the cross He was identified with all sinners, and became the embodiment of all sin. By that I mean that all the sins of all the people for all the ages, were heaped upon Him, and He died as though He had committed all of them. Thus He became identified with sinners, even to the point of becoming the sinner's substitute. For that reason, no sinner who trusts Jesus for salvation will ever die the eternal death. That is the law of substitution. By that law if Jesus had been identified with saved sinners in His baptism, then their baptism would be unnecessary. For clearness, let me repeat: Only the saved are entitled to baptism. Jesus came to save the unsaved, not the saved. That is the reason that on the cross He identified Himself with sinners. There He became their substitute.

For what reason then was Jesus baptized? His own simple words tell us: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Mt. 3:15. But what does that mean? John was divinely commissioned to baptize; therefore, he was on God's side. Jesus was the Son of God and God the Son; therefore, He must publicly identify Himself with every command of God. Had it been for any other reason; or, had He not received baptism at all, then His work would have failed before it was begun. The only reason God could say after Jesus was baptized, "This is my beloved Son in whom I am well pleased," was because Jesus had publicly put Himself on the side of righteousness. Any person who professes to be saved, but refuses to be immersed as Jesus was, is not putting himself on the side of righteousness as Jesus did.

As already indicated in this study, there are four conditions for New Testament, or scriptural immersion. The first is a proper subject. Who is entitled to scriptural immersion? Only those to whom Christ has been supernaturally revealed as the Son of God. That can be done only by the Holy Spirit, in connection with the preaching of the gospel. And who have experimentally received Jesus as their Savior, or have been regenerated, which in common usage means the

same thing. That is the work also of the Holy Spirit. And who have publicly confessed Christ as their Savior. That is equal to our so-called "joining the church."

The second condition of scriptural immersion, is that of a right purpose. For what purpose are people baptized? To finish saving them? No. We do not take a man who is nearly dead and bury him to finish killing him. We bury only dead people. On the same principle we baptize only saved people. Doubtless many mistakes are made, but neither the church authorizing the baptism, nor the administrator is responsible. Why then baptize? Because that act as no other can, sets forth to the world, that the recipient has believed in, or trusted for salvation Jesus who was crucified, buried and raised from the dead. It also teaches that the recipient believes in a future resurrection of his body, and reign with Christ.

The third condition for scriptural immersion, is that of a proper administrator. Who is entitled to baptize? Only those who have themselves met the two former conditions named, and in addition there-to have been immersed by a proper administrator. Who is a proper administrator? One who has met all the conditions for, and received scriptural immersion, and who has been called by the Holy Spirit to preach the gospel, and scripturally set apart to that work, and who has been authorized by a New Testament church to administer the ordinance to that recipient. Some one may raise a question here, but I cannot deal with it now.

The fourth condition for scriptural baptism, is the immersion of the body of a person who has met the other conditions, and by a person authorized to administer the ordinance.

The meaning and use of the word from which we get our word "baptize" and its various cognates, is too plain to admit or doubt. The doubt is as to the regeneration of the fellow who will not receive it. Jesus said, "Ye are my friends if ye do whatsoever I command you." Have you been scripturally immersed?

MEETING AT MARKS April 14-24

It has been my privilege and pleasure to help Pastor L. S. Cole of Marks in a meeting which lasted 11 days, closing Wednesday night of last week.

I am sure that not in a long time have I seen a better spirit in a meeting, or one where there was more genuine cooperation on the part of those attending the services. From start to conclusion there was much praying in the regular services, in groups, and in the homes of the people. Brother Cole was brought into the kingdom some years ago down in Simpson County,

Mississippi, in a meeting in which it was my privilege to preach. He is a royal pastor to help in a meeting. He is an incessant worker, and backs the visiting preacher to the limit.

Some months ago, the Riverside church of Marks disbanded and sold their church house. Since that time many of them have already united with the First Baptist Church. A goodly number had come in before the meeting, and several during these services. Others will come in from Sunday to Sunday. The co-operation and fellowship in the meeting was fine.

The visible results of the meeting were the addition of 26 members to the church—9 for baptism and 17 by letter. However, this by no means expresses all the valuable results of the services. Large results will undoubtedly come to this church in the days ahead.

It is interesting to note how this church has extended its influence and work throughout Quitman County. Brother Cole has held services in many places in the county, and for several years has had a fine work at Walnut. Now he is preaching there and at Sledge, and other points. In 8 years, he has baptized more than 700 into the churches in the county, counting, of course, the large number received into the First Baptist Church of Marks.

I am exceedingly grateful for the Lord's blessings upon this meeting. I greatly appreciated the privilege of preaching the gospel to the people of this splendid little city of the Delta. I can not mention by name all who were gracious to me during my stay with them, since that would sound like a census of the city. I can only say that I had a royal time, and the pastor and all the people have my deepest interest, and my sincerest prayers.

Cordially yours,
J. N. McMillin.

—BR—

Miss Jones was teaching English to her class. She asked that they write sentences containing the following words: deduct, defeat, detail, and defense.

Little Johnnie turned in the following: "Defeat of deduct went over defence before detail." Phoenix Quill.



KODAK FILMS DEVELOPED NEW LOW PRICES

One Roll Film (any size) developed. 8 Guaranteed Never Fade Prints and one double size Print. All for only 25c POSTPAID. Mail Films to JACK RABBIT COMPANY Spartanburg, S. C.

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

Skin Torment

Itching, roughness, cracking, easily relieved and improved with soothing—

Resinol



THE PREACHER'S FUTURE

—O—
Some day you will have to support an old preacher—YOURSELF. Whether you support him in comfortable independence, or whether that preacher drags out his old age in poverty, forced to live from the income of others depends upon the steps you take NOW.

The Service Annuity of the Relief and Annuity Board of the Southern Baptist Convention assures a monthly income from sixty-five years of age for the remainder of your life. If you leave a widow she would receive a monthly income the remainder of her life.

This assured income enables a preacher to avoid worries and uncertainties inseparable from the ownership of stocks, bonds, real estate or any other investment. The assurance of food, raiment and shelter for life produces a confidence and efficiency on the part of preachers during their active days. As a retirement plan for preachers, the SERVICE ANNUITY of this Board has no equal.

As a preacher, should you pass away before reaching sixty-five years of age, there is ample burial benefit, as well as after sixty-five years of age. This would take away all cost of your burial from your loved ones. This benefit alone is sufficient to cause every active preacher in the South to take the service Annuity.

Summing up salient features of the Service Annuity of the Relief and Annuity Board they are as follows:

1. A retirement income backed by adequate reserve and material assets of the Board plus the moral asset of every Baptist in the Southern Baptist Convention.
2. Investment worries are avoided and the income certain.
3. There is no medical examination and a liberal disability provision is made.
4. The investment returns are greater and more attractive than any similar annuity on earth.
5. The annuities may commence at sixty-five years of age or any year thereafter.

Preachers and religious workers, what more do you want? Write the Relief and Annuity Board at once and get all the facts concerning its policies.

Geo. W. Owens.

—BR—
GREAT MISSIONARY DAY HELD AT B. B. I.
Urban Pattillo, Student from South Carolina

—O—
One day each month is usually set aside and given to special missionary emphasis, prayer, and devotion. Such days are always high-spots in the spiritual lives of the students and friends of the Institute. Many a student finds the will of the Lord for his life on such days. The last missionary day of the year was held April 2, and was largely attended by the Institute family and visitors.

The services of the day began with an early morning prayer meeting. Thus by drawing aside before the cares of the day began the students were spiritually refreshed and

fitted for receiving the blessings of the day. State club meetings, student body meeting, song service and a devotional then preceded the principal part of the day's program which began at ten-thirty. Dr. P. H. Anderson of Graves Theological Seminary in Canton, China, spoke on "Facts I have learned on the mission field." He lifted high the hearts of those present as he told how God works even independently of men; that the Lord goes ahead and opens up opportunities; and that God is working even in the midst of our failures.

Dr. Everett Gill, Sr., who is our Southern Baptist representative in Europe, spoke on Europe and the Baptist work being done there. With the bearing of true greatness, yet in Christ-like humility, he told of how through the distribution of Kod's work Baptist work had begun in central Europe. This new Baptist growth is due to God's Spirit, the Book, and the people. Southern Baptist work in Europe, said Dr. Gill, primarily in training leaders, for evangelization could best be carried on by the nationals. Many and lasting were the blessings received by those present as they listened to these great and good men of God.

—BR—
SOUTHERN SEMINARY COMMENCEMENT—APRIL 28-30

By Don Norman

Commencement plans for the Southern Baptist Theological Seminary's seventy-sixth session, to be held April 28-30, include a unique feature. The Seminary class of 1885, to which President John R. Sampey belongs, will hold its Golden Jubilee Reunion. Speakers on the various commencement occasions will be members of this class, eight of whom are expected to be present.

Graduation exercises for the class of 1935 will be formally opened Sunday night, April 28, when Dr. Carter Helm Jones, pastor of the First Baptist Church, Murphreesboro, Tenn., preaches the baccalaureate sermon. Dr. Edwin M. Poteat, Sr., Furman University, Greenville, S. C., will deliver the Missionary Address Monday morning, April 29, in the Norton Hall assembly room.

On Tuesday morning two members of the class of '85, Dr. W. T. Lowrey, Clinton, Miss., and Dr. Jno. Henry Boldridge, Graniteville, S. C., will speak in Norton Hall on themes relating to the personnel of the class: "Those Who Have Gone On" and "Those Who Remain." Doctor Sampey will address the graduates of 1935 in the closing exercises Tuesday night.

Mississippi has twelve men making application for degrees this year. They are as follows:

Th. M. (Master of Theology), Jack Bridges, Wesson; H. L. Edleman, Clinton; G. H. Gay, Hazlehurst; R. E. Lee, New Hebron; M. D. Morton, DeKalb; J. L. Sullivan, Clinton; W. O. Vaught, Jr., Utica. Th. B. (Bachelor in Theology), E. M. Carpenter, Starkville; C. M. Day, Oxford; B. D. Hardin, Stewart; N. H. Roberts, Sallis; Joe Sturdivant, Sardis.

Twenty states and four foreign countries are represented in the

more than seventy men comprising this year's graduating class. Not all of these men have fields of work, and their friends will be interested in seeing them located in their home states, wherever possible.

—BR—
OBITUARY
—O—

Rev. H. C. Joyner was born in Clinton, Ky., March 9, 1867 and departed this life to be with Christ at 4:45 a. m., April 17, 1935.

He was married to Miss Elizabeth Austin at Clinton, Miss. He leaves his devoted widow and two sons—Dr. E. M. Joyner, Meridian, Miss., and Dr. W. H. Joyner, West Point, Miss. Brother Joyner was pastor of DeSoto church at DeSoto, Miss., at the time of his death and was loved dearly by his people.

His funeral was held in Enterprise Baptist Church of which he was a member, and was conducted by Rev. E. C. Hendricks his pastor. The music was led by Rev. O. H. Sott. The pastor of the M. E. Church and N. R. Stone, pastor of Forty-First Avenue Baptist Church, Meridian, preached the sermon. Rom. 8:1-4 and Revelation 14:13 were the scriptures read. From Romans, it is clear that brother Joyner's life in a wonderful way demonstrated the fact that there is "no condemnation to them who are in Christ Jesus, for the law of the Spirit of life in Christ Jesus made him free from the law of sin and death."

Brother Joyner was keenly conscious "that the law was weak through the flesh" but Christ condemned sin in the flesh so that He could fulfill the righteousness of the law being led of the Spirit. His



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

long and consecrated life could but end with the benediction of "blessed are the dead which die in the Lord" that "they may rest from their labors and their works to follow them." That brother Joyner was "kept by the power of God" was proven by the way he took adversities, for he clearly recognized that all things work together for good to them who love the Lord, and many times this writer witnessed brother Joyner's standing for God and right when many people would have fallen by the wayside with bitter spirit. When church or denominational affairs would go counter to his thinking, it was evident that brother Joyner was alert in seeking and doing, as best he knew, the Lord's will. Finally when in failing health and prolonged illness of intense suffering he was as surrendered and calm as a child on mother's breast and peacefully went to sleep and was borne home. The blessings of God rest sweetly upon his bereaved widow and sons.

A life-long friend of the family,
N. R. Stone.

Protect YOUR EYES



By using Dickey's Old Reliable Eye Wash; cleanses, soothes, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - - - Bristol, Va.

HARGRAVE
Military Academy

"Making Men—Not Money"

A preparatory school for boys. Accredited. Ideal location. High academic standards maintained by experienced masters. Wholesome Christian influence. "The Best at a Reasonable Cost." Separate Junior School. For information address

COL. A. H. CAMDEN, B.A.
Hargrave Military Academy, Chatham, Va.

HAVE A
VACATION BIBLE SCHOOL
IN YOUR CHURCH
You Can If You Will!

Your church should have a Vacation Bible School this summer. Numbers of churches have had them with wonderful results. Your Baptist Book Store will assist you. We will gladly give you any information you need. Write for our illustrated catalog of books and supplies. It is sent free on request. Supplies should be ordered several weeks in advance to insure delivery in time for your school.

●
WRITE US NOW!

BAPTIST BOOK STORE

500 East Capitol St.

Jackson, Miss.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

A letter from Dorothy Doolittle, given below, furnishes me the very assurance I had been wanting. I had been thinking that not many children write to us, considering how many children there are! Dorothy tells us that though she does not write often, she is interested in our page and tries to work out all Mrs. Mayo's puzzles. Also, she always reads the letters, and looks forward especially to the next Baptist Record, if she can't get any word in the puzzle. Now, I'm taking the liberty thinking that there are some (a good many?—many? lots of you?) who read our page every week with interest and benefit, but do not write about it. I wish we had more letters, but I'm encouraged to feel sure that some who do not write, do read. Thank you, Dorothy, and come again.

How did Mother's Day turn out? So many sweet mothers I know of are underneath our work: Lura, Abbie, Canoy's mother, Mary Adelyn's, Mary Ruth's, Fannie Mae's, Mary Nell's, Ernest's, Robert Henry's, and others. These are helping our children to the love of giving, for I've had letters about it, happy letters, that made me happy, too. I'm hoping that each one of you had on Mother's Day a warm kiss and close hug and special words of affection for this one who, with daddie, loves you best of all. That will be the best present she can have, I think.

I suppose many of you are taking part this week in school commencement exercises. I saw the other day a young neighbor of ours dressed in cap and gown, all ready to graduate from the high school. If she was proud, she had every right to be. She had taken high rank in her class. Well, I'd like to hear something from several of you about your commencement, especially what you did.

I know you will be glad to read brother Theodore's letter, and to find that he continues to improve in health. Let us not forget to remember him in prayer.

With love,
Mrs. Lipsey.

I notice that our puzzle last week was numbered 4. I don't know how that happened: it should have been 14. We'll charge that to the printer: he won't care.

Fannie Mae sends the first answers for this week, and has hers printed.

Bible Lesson No. 7: May 16, 1935.
Ephraim and Manasseh:
Gen. 48:8-20

When Jacob had gone to live in Egypt with his beloved son, Joseph, governor of Egypt, the time drew near that he must depart from the earth. One day, he heard that Joseph was coming to see him, and he was glad, and sat up in his bed. When Joseph came, he brought with him his two young sons, Manasseh, the older, and the younger one, Ephraim. Jacob was old, and could not see well. He could see that some one had come with Joseph, and asked who they were, and when Joseph told him, he said, "Bring them close to me for my blessing." He kissed, holding them in his arms. "Just to think, son," he said, "I thought I never should see you again, and God has given me the pleasure of seeing your children!" Joseph expected his father to give Manasseh, as the older, the greatest blessing, and Ephraim the less, so he arranged the boys so that the older would be next to Jacob's right hand, and the younger next to his left. But Jacob stretched out his

right hand and put it on Ephraim's head, and his left hand on Manasseh's, crossing his hands; he indicated thus that Ephraim would be the greater of the two. Then he asked God's blessing on Joseph and the little boys, saying, "May the Angel which has led me out of all evil bless them, and let them be my boys, and may they increase into a great company." But Joseph was not satisfied, for he thought his father had made a mistake, being so old. So he tried to put Jacob's right hand on Manasseh's head, and the left on Ephraim's. But Jacob said, "No, no, my son. I know Manasseh is the first born, and he will be great, but his younger brother is going to be greater than he. And so he blessed them, saying, 'The Israelites shall call down blessings on each other through you, in the words, 'May God make you like Ephraim and Manasseh.' So the grandfather set Ephraim above Manasseh, and we observe in the Bible after this, when those two sons of Joseph, thus adopted by Jacob, are mentioned, Ephraim's name comes before Manasseh's."

Mrs. Mayo's Puzzle No. 15

1. Of what did Christ make wine, in His first miracle?
2. Who was Joseph's grandfather?
3. Who was brother of Mary and Martha?
4. When David kept his father's sheep, what animal did he kill besides a bear?
5. Who was Eli's grandson?
6. Who was king when Elijah fled from Jezebel?
7. Who was attracted by a burn-bush?

Answers to Mrs. Mayo's Puzzle No. 14

1. Brick making, Ex. 1:14.
2. Old, Gen. 47:9.
3. Blessed, Matt. 5:3-11.
4. Bowed down, Gen. 47:7.
5. Youth, Eccl. 12:1.

BOBBY.

Fannie Mae Henley.

Welsh, La.,
April 8, 1935.

Dear Mrs. Lipsey:

I'm so happy and grateful for the check of \$7.00 I have just received from you. I'm sure the Lord will in due time abundantly bless you as you labor for Him.

I'm so thankful I can say my health is still better and I'm busy with my churches.

Remember us in your prayers as we begin the summer's work. We hope to witness mighty things for the Lord.

Your servant in Christ,
Theo. Cormier.

We surely will remember you in prayer, brother Cormier.

Slate Springs, Miss.,
May 3, 1935.

Dear Mrs. Lipsey:

I haven't written to you in a long time but I read the Record just the same. I try to find the answers to all of Mrs. Mayo's puzzles, too. I believe the answer to No. 13 is Nannie. I enjoy your page more than all the rest. I always read the letters and if there is any part of the puzzle I can't find I am always extra anxious for the Record to come so I can see what it is.

With love,

Dorothy Ladelle Doolittle.

I've put your puzzle answers, Dorothy, in a big blank book where all the answers are, and after a while, we'll print the list of names of those who send them. We are so pleased to know you use and enjoy our page.

DR. GEO. LEAVELL VISITS CHINESE MISSION

On the fourth Sunday in April Dr. George W. Leavell of Wuchow, China, spoke in the Cantonese language to the members of the Chinese Baptist Mission. Dr. Leavell went to China as a medical missionary in 1922 and the magnificent hospital plant called the Stout Memorial Hospital stands as a monument to his consecrated labor—an institution which has been self-supporting for nearly twenty years and from its receipts has turned into evangelistic channels several hundred dollars each year. Last year being able to release into this channel \$2,000.00 thus supporting many enterprises for the propagation of the gospel in this district where eight million people live.

At the close of Dr. Leavell's address, Mr. J. H. Lett, President of the Cleveland Chinese Baptist Mission, extended to Dr. Leavell and to the teachers in the Mission an invitation to have dinner at the Joe Brothers Apartment. All were very happy to accept this invitation and greatly enjoyed the hospitality and the delightful Chinese food which had been so skillfully prepared.

Dr. Leavell as the guest of honor was seated on the left of the host and then all others both Chinese and Americans took their places about the festive board at will.

The dinner consisted of six distinctive courses. Guests were provided with knives, forks and spoons as well as chop sticks. The first course was Bird's Nest Soup. This was followed by Egg Foo Yang, Abalone Soup, Chicken Chop-Suey with Bamboo Shoots and Mushrooms, Stuffed Mushrooms and rice. The desert was of two kinds, one made of Lotus Seed and the other a combination of fruits.

Those enjoying the hospitality of these Chinese friends were: Dr. Leavell, Dr. C. C. Dobbs, Miss Laurie Doolittle, Miss Marion Anding, Miss Margaret Bennett, Mr. Melbourne Miller and Dr. I. D. Eavenson. The Chinese seated at the table were Mr. J. H. Lett, Mr. J. T. Im, Mr. J. M. Wong, Mr. Joe Sing and Mr. Elmer Chen.

A NEW FIELD—MEMORIES OF THE OLD ONES

S. J. Rhodes

For more than two years we have been in Smith County, and all this time have been privileged to work with the saints at Taylorsville, and most of the time have worked with those at Cohay, and for some months served the churches of Fellowship and Shady Grove. Even though it has been hard work, we have been happy as we have served

with our fellow Christians. Some of God's noblest people live in these parts. Taylorsville has the largest and most active church in Smith County. They have a good church building and pastors home all free of debt. The man who is fortunate enough to be the pastor of Taylorsville church will find some of the most Godly Christians to be found anywhere. There are so many ways that they have found to do nice things for the preacher and his family that it would be impossible for us to mention all of them. Even as we leave they continue to shower their blessings on us.

Almost all my work in the ministry has been in Mississippi, my native state, and the brotherhood has been kind to me. Pastors and denominational workers have always given me more consideration than I have merited. For all these things I am deeply grateful to God and to my brethren.

We now begin work on a new field, and a new kind of field. We are with the Canal Boulevard Baptist Church in New Orleans. A small church, with a great opportunity. There are many Mississippians here, so when you come to New Orleans be sure you come to see us. Pray for us in this great field. Our address is 5324 Canal Boulevard.

—BR—

S. S. ATTENDANCE MAY 12, 1935	
Jackson, First Church	929
Jackson, Calvary Church	888
Jackson, Grif. Mem. Church	660
Jackson, Davis Mem. Church	430
Jackson, Parkway Church	225
Jackson, Northside Church	72
Meridian, First Church	875
West Laurel Baptist Church	645
Laurel, First Baptist Church	529
Laurel, 2nd Ave. Church	331
Laurel, Wausau Church	43
Mt. Oral Baptist Church	
(Jones Co.)	106
Sharon Baptist Church	
(Jones Co.)	200
Pine Grove Baptist Church	
(Jones Co.)	120
Columbus, First Church	723
Brookhaven, First Church	777
Hattiesburg, First Church	635
Clarksdale Baptist Church	520
West Point, First Church	300
Liberty Baptist Church	145
Liberty Baptist Church (5-5-35)	156
Columbia, First Church	556
Bude Baptist Church	127
Springfield Baptist Church	
(Scott Co.)	128
Ocean Springs Baptist Church	123

—BR—

Woman (learning to drive): "But I don't know what to do!"
Her Husband: "Just imagine that I'm driving."—Chelsea Record.

666

checks
MALARIA
in 3 days

COLDS

first day.
TONIC and LAXATIVE

Liquid—Tablets
Salve—Nose
Drops

WOMEN'S AILMENTS



Mrs. D. W. Young of 2800 Wilmer Ave., Anniston, Ala., said: "I have taken Dr. Pierce's Favorite Prescription off and on whenever I felt that I needed a tonic and I have always received satisfactory benefit. If I begin to be weak and rundown, I take the 'Prescription'. Usually one or two bottles is all I have to take before I am well and strong again."

New size, tablets, 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists.

"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

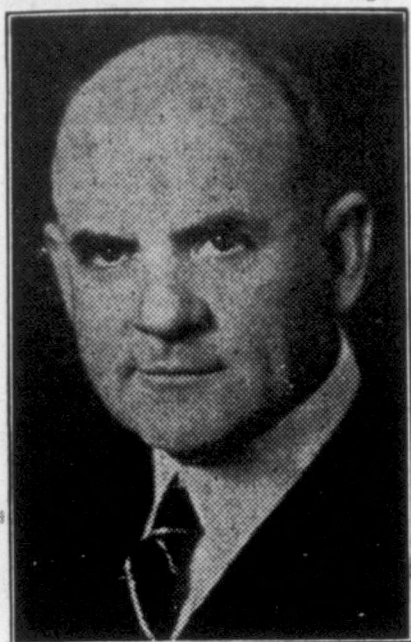
Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Mississippi Baptist Training Union Convention

THEME: Magnifying His Church.

SONG: I Love Thy Kingdom Lord.

SCRIPTURE: Eph. 5:25—Christ also loved the church and gave himself for it.



DR. M. E. DODD

Dr. J. B. Lawrence, Executive Secretary of the Baptist Home Mission Board, competent, consecrated, and courageous; one of the great leaders among us. He will bring us two messages, speaking Wednesday evening and Thursday morning.



DR. R. B. GUNTER

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., recently returned from a round-the-world trip. A speaker of unusual gifts and charming personality. He will speak Friday morning and evening.



DR. J. B. LAWRENCE

Dr. R. B. Gunter, Corresponding Secretary of the Mississippi Baptist Convention Board. A preacher of unusual ability. A conservative and safe leader, consecrated to the task of leading Mississippi Baptists upward and onward in their program of kingdom building. He will bring a message on Thursday evening using the subject, "Enlarging My Usefulness."



Mrs. J. E. Lambdin



Mr. J. E. Lambdin



Miss Roxie Jacobs

Mr. J. E. Lambdin is Southwide Secretary and Editor of the Southern Baptist Training Union with offices in Nashville. He will be in charge of the Senior-Adult Laboratory and Demonstrations.

Mrs. J. E. Lambdin, of Nashville, Southwide Junior and Intermediate Leader, will have charge of the Laboratory for Juniors and Leaders.

Miss Roxie Jacobs, Junior and Intermediate Leader for Tennessee, will have charge of the Laboratory for Intermediates and their Leaders.

... Program ...

WEDNESDAY EVENING

- 7:07—Organ Prelude.
- 7:15—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 7:45—Keynote Address—President W. L. Meadows.
- 8:05—Special Music.
- 8:15—Address by Dr. J. B. Lawrence. Subject, Missions the Mission of the Church.
- 9:00—Adjourn after announcements.

THURSDAY MORNING

- 8:07—Organ Prelude.
- 8:15—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 8:40—Laboratory Work—Juniors, Intermediates, Seniors and Adults.
- 9:55—General Assembly in Auditorium.
- 10:05—Roll Call by Districts and Associations.
- 10:15—Demonstration—The Executive Committee Meeting.
- 11:00—Address by Miss Lucy Carleton Wilds. Subject, Magnifying His Church through Consecrated Living.
- 11:15—Special Music.
- 11:20—Address by Dr. J. B. Lawrence. Subject, Saving the World by Christianizing America.
- 12:05—Adjourn for Lunch.
- 12:15-1:45—Lunch Hour.

AFTERNOON SESSION

- 1:52—Organ Prelude.
- 2:00—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 2:25—Demonstration—The Monthly Business Meeting. Mr. J. E. Lambdin in charge.
- 3:10—Open Discussion.
- 3:40—Four Group Good Time Socials. Mississippi College Students leading.

EVENING SESSION

- 7:07—Organ Prelude.
- 7:15—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 7:40—Demonstration—Promotion Day Program, by Brookhaven B.T.U.
- 8:10—Address by Mr. J. E. Lambdin. Subject, Magnifying His Church through Practical Service.
- 8:25—Special Music.
- 8:30—Address by Dr. R. B. Gunter. Subject, Enlarging My Influence.
- 9:15—Committees appointed and adjournment.

FRIDAY MORNING

- 8:07—Organ Prelude.
- 8:15—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 8:40—Laboratory Work as on Thursday Morning.
- 9:55—General Assembly in Auditorium.
- 10:00—Presenting in Dialogue the Associational B.T.U.
- 10:40—Address by Miss Roxie Jacobs. Subject, Promoting Junior and Intermediate B.Y.P.U. Work through the Associational B.T.U.
- 11:00—Assemblygrams.
- 11:10—Special Music.
- 11:15—Address by Dr. M. E. Dodd. Subject, Crowning Christ in the Church.
- 12:00—Adjourn for Lunch.
- 12:15-1:45—Lunch Hour.

AFTERNOON SESSION

- 1:52—Organ Prelude.
- 2:00—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 2:25—Demonstrating Sword Drill, First Church, Jackson, Intermediates. Demonstrating Memory Work, Magee Juniors.
- 2:55—Address by Mrs. J. E. Lambdin. Subject, Quality Leadership.
- 3:15—Report of Committees.
- 3:30—Simultaneous District Meetings—District Presidents Presiding.

EVENING SESSION

- 7:07—Organ Prelude.
- 7:15—Song Service and Meditation Period.
W. G. Mize, Mrs. Jewel Kyzar, W. C. Morgan.
- 7:40—Tableaux—Our Baptist Program, Clinton B.T.U.
- 8:10—Address by Mr. W. F. Grice. Subject, Magnifying His Church through Loyalty to the Denominational Program.
- 8:25—Special Music.
- 8:30—Address by Dr. M. E. Dodd. Subject, Girdling the Globe with the Gospel.
- 9:15—Adjournment after announcements.

SATURDAY MORNING

- 6:30—Morning Watch and Consecration Service.
- 7:30—Breakfast and Home again.

CONVENTION BOARD DEPT.

653 CHURCHES WHICH HAVE MADE CONTRIBUTIONS TO THE COOPERATIVE PROGRAM AND FOR DESIGNATED PURPOSES FROM JANUARY 1, 1935 TO APRIL 1, 1935

ALCORN CO. ASS'N.		Budget	Special
Corinth First	171.15	164.34	
Corinth Tate St.		1.16	
West Corinth	6.00	15.85	
Hinkle Creek		16.75	
Kossuth		9.25	
Mays Creek		5.00	
Rienzi		7.40	
Tishomingo Chapel		4.39	
	177.15	224.14	

BENTON CO. ASS'N.		Budget	Special
Benton Co. Assn.		7.50	
Ashland	1.11	28.25	
Bluff Springs		9.15	
Curtis Creek		6.50	
Lone Oak		.50	
Flat Rock		.50	
Pine Grove		37.25	
Pleasant Hill		5.75	
	1.11	95.40	

BOLIVAR CO. ASS'N.		Budget	Special
Boyle	16.00	24.43	
Cleveland	24.00	16.00	
Duncan	11.86	23.83	
Gunnison	7.50		
Merigold		24.03	
Morrison Chapel	2.00	9.00	
Pace	9.15	18.20	
Rosedale	7.55	7.00	
Shelby	3.15	16.31	
Skene		4.00	
Walker Hanks		15.00	
	81.71	157.80	

CALHOUN CO. ASSN.		Budget	Special
Bethany	5.50	3.00	
Bruce		8.00	
Calhoun City	162.00	73.50	
Derma		2.00	
Meridian		7.00	
Mt. Tabor	9.00		
New Liberty	3.60		
Pittsboro	7.50	7.50	
Poplar Springs	13.70		
Shiloh		3.00	
Vardaman	7.50	9.50	
	208.80	113.50	

CARROLL CO. ASSN.		Budget	Special
Carrollton		3.02	
N. Carrollton		11.25	
Vaiden		3.00	
	17.27		

CHICKASAW CO. ASSN.		Budget	Special
Houlka		10.00	
Houston	85.00	168.00	
Mt. Olive	11.61		
Okolona		1.00	
Providence	8.55		
	105.16	179.00	

CHOCTAW CO. ASSN.		Budget	Special
Ackerman		67.00	
Bethany		4.00	
Beulah	14.75		
Bluff Springs		3.73	
Chester		1.00	
Clear Springs	3.00		
Concord		3.00	
Ebenezer		2.00	
Mt. Moriah		1.00	
Mt. Pisgah	.75	6.88	
New Haven		2.00	
New Zion	1.55		
Weir		10.30	
	7.05	105.91	

CLAY CO. ASSN.		Budget	Special
Cedar Bluff		5.00	
Pheba	16.25	4.00	
West Point First	200.00		
	216.25	325.35	

CLARKE CO. ASSN.		Budget	Special
DeSoto	2.00		
Enterprise	26.96	21.55	
Harmony	4.00		
Oak Grove	9.00	1.40	
Pachuta	33.52		
Quitman	113.93	110.70	
Shubuta	16.18	2.00	
Souenlovie		3.95	
	205.59	144.60	

COLDWATER ASSN.		Budget	Special
Eudora	4.18	8.25	
Hernando	25.00	110.00	
Oak Grove		2.00	
	29.18	120.25	

COLUMBUS ASSN.		Budget	Special
Artesia	8.33	22.15	
Border Springs		4.50	
Columbus East End		7.65	
Columbus First	355.01	383.85	
Hebron		2.00	
Mayhew		10.00	
Mt. Vernon	20.46	6.00	
Mt. Zion		1.37	
New Salem		19.25	
Pleasant Hill		3.25	
	387.05	456.77	

COPIAH CO. ASSN.		Budget	Special
Bethel	4.69	4.65	
County Line		11.00	
Crystal Springs	206.66	102.83	
Damascus	18.50	1.00	
Gallman		3.76	
Gatesville		5.00	
Georgetown		20.65	
Harmony		3.90	
Hazlehurst		147.81	
Hopewell		5.40	
New Providence	.71	3.00	
New Zion	13.58	8.96	
Pilgrims Rest	1.00	1.00	

JASPER CO. ASSN.		Budget	Special
Pine Bluff		9.00	
Pleasant Hill	4.33	9.00	
Poplar Springs		1.00	
Sardis	16.75	2.60	
Shady Grove	10.00	19.20	
Strong Hope	6.55	13.00	
Smyrna	3.50	.50	
Sylvarena		2.00	
Wesson	17.00	2.00	
	303.27	377.26	

COVINGTON CO. ASSN.		Budget	Special
Cold Springs		1.00	
Collins	52.11		
Leaf River	11.40		
Mt. Olive	37.00	20.00	
Providence	11.83		
Rock Hill	1.07		
Salem	15.00	9.85	
Seminary		12.70	
Williamsburg		1.50	
Willow Grove		1.74	
	128.41	46.79	

DEER CREEK ASSN.		Budget	Special
Anguilla	56.66	49.82	
Arcola	8.50	7.75	
Belzoni		151.49	
Catchings		5.00	
Greenville	6.50	237.00	
Hollandale		61.55	
Leland	779.16	584.55	
Louise	10.68	5.00	
Midnight		16.00	
Rolling Fork		33.50	
Silver City		8.60	
	876.30	1,160.16	

FRANKLIN CO. ASSN.		Budget	Special
Bude		34.55	
Concord		2.58	
Eddiceton		15.00	
Hamburg	69.70	1.00	
Homochitto	2.00	4.00	
Hopewell	2.25	5.15	
McCall Creek	2.00	3.50	
Meadville		42.18	
Natchez First		84.28	
Quentin		8.00	
Roxie		16.20	
	93.53	205.06	

GEORGE CO. ASSN.		Budget	Special
Agricola		3.00	
Lucedale	35.00	87.52	
Rocky Creek	12.00	2.00	
	47.00	92.52	

GREENE CO. ASSN.		Budget	Special
Leaf		7.37	
Leakesville		36.05	
McLain		18.00	
Piave			7.35
Pleasant Hill		5.00	
Sweetwater		2.00	
Washington		7.25	
	75.67	57.13	

GRENADA CO. ASSN.		Budget	Special
Graysport		2.00	
Grenada First	530.09	352.58	
Hardy-Mt. Paran	3.00		
Holcomb	8.85		
Providence	5.00	5.00	
	546.94	359.58	

TRI-COUNTY ASSN.		Budget	Special
Biloxi First	50.00	59.42	
Biloxi Second	20.00	8.00	
Gulfport First	250.00	58.00	
Gulfport-Grace Mem.		6.25	
Handsboro	11.28		
Logtown		1.42	
Long Beach		3.60	
Lyman		23.69	
Pass Christian	2.00	3.72	
	333.28	164.10	

HINDS-WARRE ASSN.		Budget	Special
Bethesda		10.95	
Beulah		9.25	
Clinton	315.82	399.83	
Edwards	19.50	19.00	
Jackson Calvary	507.55	502.23	
Jackson Davis Mem.		22.38	
Jackson First	648.41	618.93	
Jackson Griffith Mem.	65.92	5.00	
Jackson Northside	19.88	25.28	
Jackson Parkway		66.44	
Learned		4.00	
New Salem	13.50	8.00	
Pocahontas		12.00	
Raymond		58.36	
Salem	49.05	11.06	
Terry	8.00	15.00	
Utica	33.40	73.02	
Vicksburg Bowmar Ave.	28.18	62.50	
Vicksburg First	305.87	53.00	
Waltersville		2.17	
	2,037.45	1,971.68	

HOLMES CO. ASSN.		Budget	Special
Central		2.00	
Durant	169.09	33.00	
Goodman		8.35	
Lexington	64.37	36.14	
Pickens		7.75	
Pleasant Ridge		3.60	
West	48.93	16.73	
	285.99	103.99	

ITAWAMBA CO. ASSN.		Budget	Special
Caver		3.00	
Fulton		28.80	
Mt. Pisgah		5.95	
Pleasant Grove		1.14	
Poplar Springs		1.00	
Union Grove		3.54	
	11.63	37.80	

JACKSON CO. ASSN.		Budget	Special
Ft. Bayou		1.35	
Moss Point First	18.50	49.29	
Moss Point East		5.00	
Ocean Springs		15.67	
Pascagoula First		51.19	
Red Creek Union		5.00	
Vanceave		4.97	
	35.82	121.15	

JASPER CO. ASSN.		Budget	Special
Bay Springs		315.67	
Heidelberg		6.00	
Louin		10.00	
Montrose		6.92	
New Concord	3.75		
New Fellowship	10.16	2.00	
Pine Grove		7.25	
Shady Grove		5.00	
Stringer	1.40		
	15.31	352.84	

JEFF DAVIS ASSN.		Budget	Special
Antioch		5.70	
Bassfield		12.50	
Carson	17.54	12.00	
Hathorn	13.87		
Old Hebron		12.00	
Oak Grove		12.10	
Prentiss		79.85	
Victory	3.93		
White Sand		8.67	
	41.04	137.12	

JONES CO. ASSN.		Budget	Special
Ellisville	145.16	40.88	
Friendship	7.00		
Laurel First	156.14	669.34	
Laurel Second	127.15	142.17	
Laurel Wausau		3.00	
Laurel West	127.22	244.00	
Lowrey Creek		4.78	
Pine Grove		10.08	
Sandersville		3.21	
Summerland	40.88	5.00	
Tuckers Crossing		1.30	
	606.76	1,120.55	

KEMPER CO. ASSN.		Budget	Special
Blackwater		4.62	
DeKalb		5.55	
Electric Mills		10.00	
Liberty		2.00	
Scobba	22.75	21.25	
Wahalak	3.75		
	26.50	43.42	

KOSCIUSKO ASSN.		Budget	Special
Kosciusko Assn.	4.17	.50	
Bowlin		1.00	
County Line		3.00	
Ethel	19.19	55.50	
Kosciusko First	253.40	253.10	
Samaria-McAdams	15.00		
McCool		2.00	
New Salem	6.00		
Sallis-Long Creek	47.00	9.50	
Sand Hill	.74		
Springdale		3.26	
Williamsville	4.00		
Yockanookany		10.52	
	349.50	338.38	

LAFAYETTE CO. ASSN.		Budget	Special
Clear Creek		1.75	
Oxford First	263.41	123.89	
Taylor		5.00	
Union	15.15	3.40	
Yellow Leaf	3.39		
	283.70	132.29	

LAUDERDALE CO. ASSN.		
Bethany	1.00	
Daleville		3
Concord		3
Goodwater		6
Hebron		3
Kewanee	50.00	3
Liberty	11.25	6
Macedonia		2
Marion	10.00	
Meridian First	740.32	426
Meridian Eighth Ave	9.75	35
Meridian 15th Ave.	18.50	
Meridian 41st Ave.	100.00	
Meridian Highland	36.35	11
Meridian Poplar Spgs. Dr.	58.31	113
Meridian Southside	114.00	11
Oak Grove	43.00	2
Russell	1.50	
Salem	12.00	
Toomsuba	11.92	1
田 田 田 田		

Kansas City, Mo.

REVIVAL FIRES IN THE FIRST BAPTIST CHURCH OF JELICO, TENN.

We have just experienced the most far-reaching and stimulating revival meeting in the history of our church. The days of Luther, Knox, Wesley, Whitfield, and Moody have been revived. Pentecost is no vague dream. PENTECOST is a living reality. The promise of Jesus, "If I be lifted up, I will draw all men unto me," has been fulfilled before our eyes! It is with glory to God and deep humility of heart that I pass on the story of this revival meeting; breathing a prayer that this message may be used of the Holy Spirit to rekindle the flames of evangelism to the ends of the earth.

First of all, we in the church made painstaking, thorough, and adequate preparation for the coming of our evangelist, Dr. Harry McCormick Lintz, the former pastor of the First Baptist Church of Greenville, Tenn. We had the Senior B. Y. P. U. take a religious census of our city. A religious census does several things in general, but two things in particular. First of all, the census reveals the possibilities; and second, advertises the meeting with a personal touch. Our next step by way of preparation was the organization of the FISHERMAN'S CLUB. Or in plain phraselology, a personal worker's band. In this way, we gathered about us fifty Sunday school teachers and officers and church workers, who committed themselves to the glorious task of soul-winning. The pastor met with this group prior to the revival meeting for prayer and instruction. We gave this group who had volunteered for definite service, scripture references on how to deal with the different classes of unsaved people. For example (1) the indifferent or careless class, (2) those anxious to be saved, but do not know how, (3) those with difficulties (a) I can't hold out, (b) I am too weak, (c) it will hurt my business, (d) it is too late, etc.

Our next step by way of preparation was the organization of a Junior Choir of sixty voices. This Junior Choir of sixty voices, together with our Senior Choir of forty voices, gave us a rich musical foundation. This united choir was ably assisted by our pipe organ with the chimes and two pianos.

Our evangelist, Dr. Harry McCormick Lintz, came to us Sunday morning, April 7, and continued with us until Sunday, April 21. We had three services daily; the morning service at 7 a. m., the service for young people at 4 p. m., and the night service at 7 p. m. Some of you may be wondering if people who love the Lord and are in earnest would come out at 7 a. m. to a church. Let me remove your doubt at once by saying that our 7 a. m. service crowded the main auditorium every morning. The blessing and power of God in those early morning services will be a fragrant memory as long as life shall last.

Dr. Harry McCormick Lintz is a dynamic preacher of the glorious gospel of Christ. He has ministered

in forty-four states, and has studied and traveled throughout Europe and the Holy Land. One high feature of Dr. Lintz's ministry here was his fifteen - minute travelogue each night. With holy function he took us each night for fifteen minutes to holy ground. With his beautifully worded pictures we were enabled to see those sacred spots that are so dear to every child of God.

Dr. Lintz is blessed with a voice that is full of pathos and earnestness. All of his scriptures are given from memory. I have never heard so much scripture quoted in a series of sermons in my life. Needless to say, Dr. Lintz held up Christ as the only hope for a dying world.

From the first service, the power of the Gospel to save was in evidence. Six came on profession of faith following the initial sermon. The visible results of the meeting were: Sixty professions of faith, twelve additional additions by transfer of letter, and one hundred and ten registered decisions for restoration and re-dedication. I expect that there will yet be a tremendous additional in-gathering.

The crowds that waited on Dr. Lintz's ministry each night filled our main auditorium and an adjoining auditorium, and also the balcony. In addition to this, numberless chairs were occupied in all of the aisles. We in Jellico will continue to thank God for the manifestation of His power in and through Dr. Lintz. The manifold blessing of this meeting will remain fresh and green in our lives while life shall last.

Fred T. Moffatt, Pastor.

THE "WHAMPERJAW"

I believe that the word whamperjaw has not yet reached the dignity of an honored place in the category of the queen's refined English, but I have heard it used as a provincialism, and I think it will convey the meaning that I wish to express in this article. I have seen objects and characters that were so misshapen and out of proportion and gone awry that they were ugly and not pleasant to look upon, and that is what I mean by the word whamperjaw.

In Romans 9:20-21, we read, "Shall the thing formed say to him that formed it, 'Why didst thou make me thus?' Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?"

I stood in the pottery factory and watched the potter as he measured and weighed his clay for the vessel that he was to make. I noted that he ought to be a skillful artist in his line as he drew that clay into the proper shape for the vessel that he wished to make, and that he ought to hold in his mind what he expected to have as the finished product. I watched him as he formed the clay into proper shape; as he picked a flaw from the clay at this place and at that place; as he corrected the shape now and then that he might have a vessel that was pleasant to look upon. Then, when he stood back to

view his work, he was proud of his accomplishment.

In a like manner, I thought the Sunday school teacher, the literary school teacher, the parent, the preacher, ought to be a skilled artist in his line. He ought to be able to see the flaws in the characters that he takes into hand to mould, and to be able to remove these defects. Also, he ought to have a fair conception in his mind as to just what he expects the finished product to be, and to know something about the methods by which he expects to obtain the product that he wants.

Then, if he is the great kind of person himself, I am sure that he will suffer great mortification of mind when he has finished his product, if he finds it to be a whamperjaw.

Let me extend this thought a little further after quoting Luke 14: 28, 29, 30, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build and was not able to finish.'"

This quotation is from the words of the Creator of the universe. He being an omniscient being, I am wondering if, back before time was, and before creation was, as He looked down through the corridors of time and watched all the meanderings and vicissitudes of the human race, He could see that, in the end, the sum total of all His created beings and their attitude toward Him would be a whamperjaw.

Cordially,

W. R. Hunt, M. D.

Tupelo, Miss.

MISSIONARIES ENCOURAGED BY DR. MADDRY'S VISIT

Frank H. Connelly

We cannot express in words our deep appreciation of the visit of Drs. Maddry and Weatherspoon to our station. They were able to greatly encourage our Chinese brethren as well as us. To see their eyes fill up with tears and their voices choke as the needs and opportunities of their great field were presented to them, made us all feel that they were indeed of one heart and one mind with us. They left us with definite promises of reinforcement both in missionaries and Chinese co-workers. As they looked on the map of the four counties in which we work, in which there are

5,000 villages and cities with nearly two million people, and saw the comparatively few villages that we have been able to reach during these fourteen years and saw the thousands of villages that were as yet untouched, their hearts were touched as we had never dreamed possible.

We had supposed that in their travels, visiting every field that they would have seen so many great needs, that our needs would have fallen on ears so accustomed to such cries for help to which it was impossible to respond, that their hearts would not be moved. To our great delight, we saw that they were moved mightily and were kind enough to say that they had received a great inspiration from their visit to this station. Their promises of immediate help were more than we dared hope for.

We cannot tell you how the last papers, with their news of the victorious Lottie Moon Offering and the great reduction in the debt of the Foreign Mission Board, heartened us all. We feel that we have taken a new lease on life. Truly God has been good to us this spring. Every church and chapel are filled at every service. Great numbers of fine inquirers are coming in daily. The Spirit is working in our midst. How we do praise our Father for such encouragement both here on our own field and from you who are holding the ropes at home. A new day has dawned for Southern Baptists.

An elderly man of convivial habits, but also bookish, was haled before the bar of justice in a small country town.

"Ye're charged with bein' drunk and disorderly," snapped the magistrate. "Have ye anything to say why sentence should not be pronounced?"

"Man's inhumanity to man makes countless thousands mourn," began the prisoner, in a flight of oratory. "I am not so debased as Poe, so profligate as Byron, as ungrateful as Keats, so intemperate as Burns, so timid as Tennyson, so vulgar as Shakespeare, so—"

"That'll do, that'll do," interrupted the magistrate. "Seven days. And, officer, take down that list of name he mentioned and round 'em up. I think they're as bad as he is."—Tit-Bits (London).

"Did your garden do well last summer?"

"No. Every time my husband started digging he found a lot of worms so he would always quit and go fishing."—Ex.

TRI-STATE COACHES

Dependable Service

JACKSON — MERIDIAN — BIRMINGHAM — ATLANTA

2:00am	9:00am	2:20pm	9:30pm	Jackson	7:15am	10:15am	4:00pm	10:30pm
5:00am	12:00pm	5:20pm	12:30am	Meridian	4:15am	7:15am	1:00pm	7:30pm
11:50am	10:30pm	5:30am	Birmingham	10:30pm			7:30am	1:15pm
6:45pm	5:45am	1:00pm	Atlanta	1:30pm			11:59pm	8:00am



OLD SERIES
VOLUME

Who

Blue M
room res
in hand

Pastor
fective J
toral or
number

Dr. L
Mountain
class of
Forty-on
are exp
school.

How t
six year
on the
seated h
side call
lost." Th

Who v
the Colo
Maybe
we hear
baggage
same co
smiled p

A goo
Church
tist Con
church v
son, Mis
Pastor J
G. Chas
preach t
delphia
of Super

During
the Sou
fifteen
3,068,270
204,551
churches
Training
Missiona
thern Ba
ed \$20,4
missions
saw a
1934. In
34,927;
The incr
to all c
915.00. I
we had
operativ
period l
Hundred
in debt
past year
ness of
duced i
Seminar
\$33,000;
in all of
the debt
dollars